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MRS. CARRIE M. HINSDALE.

An Exponent of the
Philosophy of Life.

HARPER & CO. N.Y.



THE IDEA OF THE PRIMITIVE CHRISTIANS AS TO PROPERTY.

Fourth Paper on the Economic Law of the Sermon on the Mount.

By James Taylor Rogers, in The Coming Nation.

After the death on Calvary, the immediate followers—thereby deprived of a leader—were 120 in number. At Pentecost this company was increased to "about 3,000 souls," and they "had all things in common"—"neither said any of them that aught of the things that he possessed was his own."

This was, then, the primal cell which was to evolve into a world-wide system. This organization had, from its inception, a dual character—one spiritual and the other economic. It presented these together and never separate, seeking to gain in one effort adherence to its moral scheme, and embodying that in practice by adopting a code as to persons and property. This community advocated the acceptance of certain spiritual doctrines, but it likewise said that the proof of that acceptance was found in a conforming mode of life.

In the space of 200 years Christianity had reached the boundary of the Roman empire. At this time Tertullian, defending his people against the persecutions of Severus, says that the Christians, among other traits, had these: "They acknowledged only one republic, but it is the whole world." . . . They remove sinners from their societies" . . . "There is but one thing that Christians have not in common, and that one thing is their wives."

Dr. Draper, speaking of the death of Jesus and the organization springing from him, says: "His doctrines of benevolence and human brotherhood outlasted that event. The disciples, instead of scattering, organized. They associated themselves on a principle of communism, each throwing into the common stock whatever property he possessed and all his gains. The widows and orphans of the community were thus supported, the poor and the sick sustained. From this germ was developed a new, and as the events proved, all-powerful society—the church. New, for nothing of the kind had existed in antiquity; powerful, for the local churches, at first isolated, soon began to confederate for their common interest."—Conflict between Religion and Science, page 37.

Its social polity was shown in its complete antagonism to the surrounding paganism. The ways thereof, among many others, may be briefly and at random noted:

First—They refused to have slaves, holding that all are born equal, therein ante-dating the Declaration of Independence, and thereby denying the divine right of rulership for the one and obedience for the many. Their conception of government was that of a pure democracy, and their practice in the election of their leaders conformed to that idea.

Second—They were opposed to war because that can never harmonize with the sublime maxim: "Love thy neighbor as thyself."

It is a well-known fact that many suffered martyrdom rather than be-

come soldiers, and in one instance a Roman emperor forced 40,000 Goths into his army only by war upon them.

Third—They declined to hold office in the imperial government, because that implied subordination one to another, and admitted in the state a right to a dictating legislation, which might conflict with their own polity as an organization. They believed that the rule for human happiness is found in the "service of love," and not in the command of force. They remembered that no orator had ever described, no sculptor had ever chiseled, no artist had ever painted so as to produce a conception as grand as that where the Master had dramatized the sublimity of service in the foot-washing of his disciples.

Fourth—Equality of right in the sexes was a cardinal doctrine, devotedly observed.

This rested on the natural law that two beings, male and female, are the scientific factors of life, each having its responsibility and each sharing the same honors. In their households woman was an equal, not a slave. Perhaps the grandest eulogy ever passed upon Christ as a leader is found in the declaration that slavery, poverty and womanhood owe more to him than all others for the sundering of their chains.

Fifth—They rejected all civil courts for the settlement of their grievances, turning solely to private adjustment.

By this there was driven out the evil genius—litigation—that has been such a potent cause of misery.

Sixth—They would not follow the law of domicile as to property on death, letting the same come to the community.

Seventh—The succession of estates was not recognized, and, therefore, the defaming of an ancestor to break his will was unknown.

Eighth—Polygamy was not admitted among them.

The home was a place sacred to a single consecrated love. Marriage was a life union, with its sanctity equally binding on both.

Ninth—They had common property, rejecting individualism in lands, offices, privileges and titles.

Why? Because private ownership in these things had been, through all time, the greatest cause of human misery, and it was their desire to dig from their social soil the upas that always had destroyed every other growth. They well remembered that the Pharisees always opposed Christ, because they were "covetous," and that it was the only single sin by name that had been most emphatically denounced by him. Therefore, they tried to cut out the cancer—to antidote the poison, to slay the giant, ravaging like the plagues of Egypt; to bar, as if with a flaming sword, the two overwhelming demons always trying to enslave man—interest and monopoly.

Tenth—They affirmed for each human being the right to call before the tribunal of his own soul every human law, and there determine its obligations upon his own conscience.

Each should think for himself without coercion, even if martyrdom fell in glory or disgrace. Infallibility sat not to weigh the aspirations of any soul in its search for truth, nor dared to chain the mind to creed, nor as-

pired to close and open the portals of life and death. Each stood free, holding God as his immediate governor, and trying in daily life to imitate the Galilean in his ministry of gentle mercy in the consolations of tender love. Marking off Christianity as a mere social organization from paganism, these differences are real and go to the very core of society. They were in positive conflict with the old order, and must be considered when the student tries to weigh the causes that spread the new system. These traits enabled it, at least in part, to gain a foothold, a stand, a permanence, a conquest throughout the empire. Paganism for once met "a foeman worthy of its steel," and wisely judged that the world was an arena not big enough for itself and the new organization. It saw plainly that the latter was a direct, though silent, assault upon every existing government supporting private property, and if it were successful in its economic plans that they must certainly fall to pieces. For, if the policy embracing the ten differences above stated was extended, it was only a question of time when slavery and war would be abolished, the imperial government would fall for lack of officers, and the courts would close for want of litigants, when woman would cease to be a chattel like a horse, and a single marital union alone would be recognized, when community ownership of common necessities could satisfy every want of life for all, neglecting none, preventing wealth concentration and leaving the most perfect individuality to every child of the race.

Seeing that this early Christianity invested every human being with a triune liberty—the right to free thought, the right to free government, the right to labor, with its results, paganism boldly challenged the system and decreed its death, and thus set in motion the various horrible persecutions that marked the first centuries.

Finally, there came that profoundest politician—Constantine, the deepest diplomat of any age, and he saw that force's keenest sword was a useless weapon against the invulnerable armor of the economics of Christianity. Hence, with the intuition of a Mephistopheles, he analyzed the secret powers of its success; and then, with the strength of an empire at his back, he applied his subtle methods for its overthrow, or, at least, its emasculation as a social system. These were two. By treaty, force and diplomacy, variously applied, and by catering to the ambition of political churchmen, he caused its amalgamation with paganism at every possible point, and this is today manifest in a vast number of living ceremonials and theologic tenets. His next plan was to feign conversion, assume leadership, inject into their assemblies certain polemics, and divide the Christian body into factions, contending over purely speculative propositions.

With this purpose in his soul, concealed like poison in a chalice, the adder in the rose, he, in effect, called the first great council of the church in the year 325, at Nice, in Asia Minor. Its 318 members, chief dignitaries in the organization from every clime, remained in session for many months. With a philosophy meant to preserve his scepter and destroy the economic aspect of the church, he adroitly got the assembly to discussing the nature of deity, causing them to divide as to his unity or trinity. Into the snare they fell, all unconscious that the hand can not hold the earth—the ray enfold the sun—the finite can not define the Creator.

They left this planet where nature placed man solely for happiness and

supplied him with all means thereto, and wanted him to concern himself wholly in making out a celestial geography, beyond his time forgetting that nearly all the teachings of Jesus concerned this life only in its material and social relations and to men—desiring him to be happy here.

In decreeing the trinity as a truth, to be accepted by every Christian under penalty of excommunication and possible death, Constantine purposed and largely made the Nazarene a mere theological abstraction, expelling him as a living presence ever walking by the side of his followers, and setting him as a far-off entity to rule in the skies.

By taking sides in their contests, by the civil power forcing obedience to the decrees of the councils with fire, sword and death, by seducing this one and that one by political aids and methods, by constant interference in church matters, the imperial government soon saw that its enemy, whose main strength was based on political economy, had been conquered by ideas where force had failed. It made the church a mere political spoil, and finally ended in that darkest of all earth's struggles and heartrending tragedies as to which—the church or state—should be supreme.

The first century beheld the disciples tramping to many a land, scattering truth and love and founding communities where equality in the needs of life—land, air, water and sunlight—was established, so that none could be rich and none could be poor, but all had happiness of mind and abundance for body.

The later centuries saw other disciples, claiming lineal descent from the first ones, tramping from many a land toward a central throne, barbaric in its splendors, bringing "mites" from every shore to fill the treasury of a celibate politician, holding offices and crowns, individuals and nations, as baubles of his will.

The first and second centuries in the phrase, "the communion of the saints," only meant the common ownership of all things—lands, titles and privileges, etc., the different churches being mere trustees of all property used by individuals for the benefit of their membership, however widely scattered. The later century saw the same phrase construed to mean the influence of disembodied spirits upon the living, thus changing the very constitution of the organism.

The early centuries saw "all things in common." The later ones saw "private property" clothing the princes of the church in silken robes, and, at the self-same time, barely hiding in rags the nakedness of its poor, worshipping millions. The first two centuries saw a community where the proverb: "The poor ye have always with ye" could not be truthfully applied. The later centuries saw a system where it had to be applied to nearly the whole body of its communicants.

As the profoundest thinker ever known in political economy, Jesus established a society capable of self-perpetuation, meaning to give an equal opportunity to all, and ordaining in harmony with the natural law that "service" is the essential to human happiness.

His plan is co-operation in all things, one for all and all for each. Our plan is competition in all things—each against all and all against each.

"Under which king, Bezonian? Speak or die."

TRACT NO. 2.

Rev. M. F. Ham's Sermon on Spiritualism and testimony of Rev. Dr. Duryea of Brooklyn on Mediumship.
Price, per 100, \$2.50; 50, \$1.50; 25, \$1; singly, 5 cents. For sale at this office.

SEEN AND UNSEEN

By Lilian Whiting

NUMBER 10

From June 4—the date which the preceding paper of this series appeared in the Light of Truth, until today—July 18, as I write, but which can not be materialized in type until two weeks or more later, is not, after all, so long a time counted by the calendar, but it has been full of new incident, adventure and impression; not in a way in which the Seen excluded the Unseen, but in which both were closely interwoven. This morning I write you from Paris. A pleasant May voyage across the Atlantic; a month in London, every hour crowded with events and interests; thence across the channel from Harwich on the English side to Antwerp to study the great paintings of Rubens in the cathedral; and thence through Brussels to Paris. Here for a month and more I have been steeped in the enchantment of the French capital.

Perhaps never more than when traveling does one realize how the outward drama of life is continually inwoven with the inward drama. The Seen and the Unseen are like warp and woof. They are the two parts of the same whole.

One of the most interesting individualities in Paris is Dr. Moutin of the Ecole de Medicine, who has recently made a number of very interesting experiments in somnambulism, and whose special work (in this train of research) is to discover the connection that exists between magnetic phenomena and mediumship. Dr. Moutin quotes the Baron du Potel as saying that "magnetism has opened through somnambulism a door leading into the invisible world," and Dr. Moutin adds to this, in a recent lecture, the following statement:

"It is certain that a subject profoundly entranced by magnetic procedures, as we say in France, and not by the hypnotic methods employed at the present time by a few medical seen beings, and is therefore intermediary whose consciousness functions differently from that of the majority of mediums, terming or believing themselves such, who obtain only trivial results—automatic writing, movement of tables with contact, a variety of visions, or more correctly, hallucinations, etc. Hence also the statements which emanate from these two classes of subjects are entirely different. What is the reason of this divergence? To ascertain its causes is the purpose of the present study.

"In the profound state of hypnosis—I ask leave to employ this word, though I am scarcely an advocate of hypnosis—the spirit of the subject becomes more or less disengaged from its terrestrial bedrock, and, receding, lives for the time being the spiritual life, seeing what takes place in the beyond and being able to furnish a tolerably clear notion, though not one altogether exact, concerning it.

"The sleeper holds more or less distinctly according to his capabilities. All clairvoyants do not perceive with the same precision, but all, notwithstanding, agree in affirming the same thing with regard to the existence of the soul."

Now it is just here that one may find the missing link between science and psychical research. Any scientific experiment that temporarily loosens the connection between the ethereal and the physical body admits the person, is just the degree to which the detachment occurs into the ethereal

world. Magnetic trance, hypnotism, narcotics and certain phases of natural sleep also not unfrequently partially liberate the spiritual self, which perceives the ethereal world and retains the memory of it. That which Spiritualists have known, both by observation and experience as phenomena, is established by medical science as an absolute fact.

Dr. Moutin relates an instance of a patient of his who was a complete skeptic regarding a future life. He was thrown into a magnetic trance and the following conversation between the physician and his patient took place:

"Ah! At last. . . I see. . ." "What do you see?" "My friends!" "Where are your friends?" "Below, at a great distance, but how fair it is in that place and how beautiful are its hues! . . . Stay, Louis! . . . How very strange! What a pace he is going at! I can not overtake him, and yet I long to come up with him; there is so much I should like to ask him. . . I was not there when he died."

"What are you saying to me? Is it possible that this gentleman is dead whom you are trying to overtake?"

"By heaven, it is long ago, but you know well, it is Louis, my brother."

"Explain yourself all the same; he is dead. How should you be able to see him? How can you who believe in nothing experience such an aberration?"

"But it is true, it is true. I do believe in God, and I do perceive plainly that this concourse which I beheld first of all from afar is composed of the souls of people who once lived on the earth. . . ."

Another instance related is that of a woman thrown into magnetic sleep, who said in part:

" . . . This celestial harmony at once enthralled my intelligence; I was too happy, too charmed to move. But there was one thing still more surprising; my sight commanded undreamed of horizons, and I could see on all sides at once. . . . I remained a long time listening and contemplating; seeing no one, yet feeling that I was not alone. . . . Then, suddenly, without being able to understand how it occurred, I beheld the intelligences which I had so far only been able to sense about me. My transport was then complete, for my mother was among them, and I was able to converse with her. . . . I found, also, other relatives and friends. Ah! how sublime it was! Gladly would I have remained there always, instead of returning here—here where I stifle, here where I suffer, here where all is ugly. . . . But one day I shall revisit that place, to come back no more."

There is no room for doubt that many experiences in ordinary sleep that we call dreams are, in reality, actual excursions into the ethereal world. The physical body is passive and entranced, so to speak, in sleep, and the spiritual being, the real self, is wholly awake and is the companion of other spiritual beings in the spiritual world. Meetings, conversations, all actually occur, and the experience is no "dream," but the deepest and most positive reality.

LILIAN WHITING.

The Bellevue, Paris.

PSYCHIC PROBLEMS—By Lilian Whiting. 10 cents; 25, \$1.50; 50, \$3; 100, \$5.

THE FIGHTING QUALITIES OF AMERICAN SOLDIERS.

The skill and efficiency of our navy has been conceded by everybody, but some European military men or writers on military subjects have expressed doubts whether our army in action would warrant the expectation of the American people. Indeed, some of these military critics have intimated that the American soldier might be found to be no match for the soldier from Spain.

Americans have had opportunities to show to the world their fighting qualities in several wars. They did this on many a contested battlefield during the seven years' war of the American revolution; again the war of 1812, in the war with Mexico, and in the four years' war of the rebellion.

In all these conflicts American soldiers sustained a reputation for courage and energy of action not surpassed by the reputation of the soldiers of any nation. Even volunteers without any experience of battle and with but little training in all these wars fought like veterans and caused surprise by their coolness and steadiness under fire.

The European military critics, therefore, who have written doubtfully about the fighting power of American soldiers which was to be tested in battles with the Spaniards, furnish intelligent readers with evidence either that they are ignorant of the military history of the United States or that they write under the bias of prejudice and a disposition to disparage Americans.

Perhaps when these critics read reports of Americans fighting near Santiago they will see reasons for modifying their remarks about American soldiers. Can they point to greater coolness under fire, to greater bravery in facing death, than was shown by our boys that Friday and Saturday? Volunteers recruited but a few weeks before, as well as the regulars, fought with such courage, with such determination to win and with such disregard of personal injury when their ranks were being thinned by the enemy's shot and shell as are expected only of veterans, thoroughly trained and disciplined, with experience of battle. The advance of the regiments under a most withering fire was constant, with individual deeds of gallantry and heroism which make the cheeks tingle with admiration and national pride as the story of them is read. This fighting was done under a tropical sun, when the heat was excessive. Our men had to make their way through chapparal and thickets, they had to make roads for the artillery, they had before them an enemy shooting with smokeless powder from rifle pits, blockhouses, and intrenchments; they had to encounter bullets not only from concealed riflemen, but death-dealing shell from the Spanish fleet. Yet they moved forward irresistibly until they were near Santiago, when Shafter ordered a halt preparatory to a demand for the surrender of the city with the alternative of a bombardment.

The conduct of the troops from the time they landed at Baiquiri and their achievements in overcoming difficulties form a chapter of American history full of deeds of valor and daring unsurpassed.

B. F. UNDERWOOD.

THE PRINCIPLES OF LIGHT AND COLOR.

Including among other things the harmonic laws of the universe, the etherio-atomic philosophy of force, chromo-chemistry, chromo-therapeutics and general philosophy of the fine forces, together with numerous discoveries and practical applications. Illustrated by over 200 engravings and four large color plates, by Dr. E. D. Babbitt. 551 pages—large clear type, substantial binding, cloth and gold. Price, \$5.

HYMN OF A BRAHMIN.

O Spirit vast as Aether, hear me pray;
Wake from thy musing o'er the flower
thou thrill'st;
Smooth out thy frown in yonder thunder-
cloud;
Forget thy smiling at the evening's brim,
And hear me, hear thy child.
I'd say, O Brahma, but destroyer thou;
Or Vishnu, but the flower wilts for thee;
Or Shiva, but thou feedest man and flowers;
Come from thy couch of downy Aether
waves,
Come from thy dwelling in the burning
sun,
Creep through me with the songs thou
canst but sing,

Not Aether, Earth or Heaven, but all
three.
Breathe o'er me, and my burning desert
soul
Shall well with countless springs, and my
warm heart
Shall be oasis in a waste of bloom.
If thou art Shiva, spare; if Vishnu, bless;
If Brahma, recreate; we know thou art
The Eye of eye, seeing and unseen;
The Ear of ear, unhearing and unheard;
The Thought of thought, unthinking, hid
from thought.
Thou art, and art not to each votary;
Reviled and worshipped at earth's every
shrine!

Thou art the dusk of Night, the light of
Day,
The Morning's spirit, yet the Sunset's soul.
Thou thrill'st woman's breast with ecstasy
And lo! she breathes with wondrous dou-
ble life.
Thou dreamest in the cells of sage's minds,
And thoughts immortal spring like winged
Gods.
Whate'er they call thee in a foreign land,
Whate'er we name thee in this land of
flowers,
Thou art the same dumb worker of all
good,
(And evil, which is undeveloped good);
Yea, thou art dumb, thou hearest not my
voice;
Night darkens, though I pray howe'er for
light;
Morn wakens, though I clutch at fleeing
gloom;
So I shall weep with sorrow, it shall come,
And I shall laugh with pleasure, it shall
be,
Yea, fearless go to Death, for it is best.
This pulse I love so is not mine to hoard
And limit to a putrid cell of flesh;
It is part of thee, Great Infinite;
'Tis mine, 'tis yonder trees' and yonder
weeds';
It blossoms in yon banyan, and yon bird
Is thrilled by it into a vital song.

O Nameless Essence, vast as Aether is,
And strangeless, endless as the circled
years,
As thou art deaf, I can not worship thee,
But my soul glows in child-like admiration,
All is well.

J. G. NEIHARDT.

Wayne, Neb.

A STUDY OF NEW YORK SLUMS.

Overcrowding is a direct result of the small or irregular earnings of the man. When the rent for one month exceeds the average weekly earnings, the family is forced to other measures to pay the rent. Thus, one of two things is done—either they take lodgers or boarders, or two or more families occupy an apartment intended for one family. But even when neither lodgers, boarders or two families are found the overcrowding is a serious question. Among 726 families, 505 lived in two rooms only, 41 families in one room, and 144 families had three rooms. One can hardly realize what this means for a family unless a night visit is made. Last year I found 3,472 persons occupying 1,892 rooms; in 1896, 5,072 in 2,703 rooms. This week, in a similar apartment, where men, women and children were finishing trousers, we found three families—one lived in the bedroom, one in the kitchen and the other in the front room. A fourth family came to join the family in the front room on the last day of my visits to the child sick with diphtheria. Such cases are more numerous than the average citizen would think possible.—Dr. A. S. Daniel in Municipal Affairs.

PSYCHIC WORLD, or EXPERIENCES
AFTER DEATH—By the Author of
Higher Realms and Psychometric Dic-
tionary. 25 cents.

The World of Psychics and Liberal Thought

A young newspaper writer in Chicago relates a curious experience in dreamland. Once, when a child, she had a particularly vivid dream of a country house and farm. Years afterward she visited for the first time an aunt living in the country, and lo! there was the land of her childish dream. She remembered the location of all the farmhouses, the orchard, the gates, everything. One circumstance only was lacking. A well which, according to her dream, should have been in the edge of the orchard, was missing. No, the family declared, there had never been such a well on the place. The grandmother at last came on a visit also and recollected at once that a long time ago there had been such a well, but that a good many years before it had been filled up. Search showed that she was right in her assertion.

It is impossible to overestimate the importance of an actual demonstration of the survival of the personality after death.—Dr. Richard Hodgson, LL. D.

Capt. James Dennison of Warrensburg, an uncle of Sergeant Marcus D. Russell, lay on a sick bed. On the Monday following the killing of Sergeant Russell at Santiago, and before any of the family had obtained tidings of his death, Capt. Dennison tossed uneasily. He awoke at length from a troubled sleep. Partly raising himself on his elbow, Captain Dennison said to Dr. Gillespie, his attending physician: "Doctor, Mark has been killed. He was coming over a rise in the ground, fighting his way with a revolver, when he was met by a small party of Spaniards. He shot the first, second and third Spaniard, but missed the fourth, while a fifth loaded his gun and shot poor Mark, who died instantly." After so speaking Capt. Dennison fell back on his pillow and soon passed into the unconscious state that had marked his condition for several days. The next day news reached the family that Russell had been killed while fighting Spaniards single-handed.

Now if Mrs. Piper's organism represents one end of a line, the other end of which is the so-called "spirit world," or if there is a recognizable possibility of this, it seems to me eminently desirable that we should try to find out what will improve the line and the transmitting and receiving apparatus, and if possible obtain knowledge concerning the methods to be used in making and improving other similar machines. — Richard Hodgson, LL. D., report on Mrs. Piper.

Although I am not a believer in Spiritualism, I do believe that the dead can communicate with the living, but it must be through a third party, a messenger, so to speak. I see many things in visions.

Such is the logic of a man in Biddeford, Me., who has lived a hermit for forty years and claims to have nearly solved the problem of perpetual motion.

No one who has grown a spiritual state of consciousness ever commits suicide for loss of his material possession, for he stands on a solid foundation that no material ruin can touch. The structure of good thoughts he has builded sustains him amid the crash of matter and the wreck of worlds.—L. A. M.

It appears that Mrs. Jacquet, who before her marriage to the first flutist of the Boston Symphony Orchestra, and who was so generally known as the distinguished pianist, Miss Minna Wetzler, had a presentiment of the tragic end which was to befall her and her family in the shipwreck of the ill-fated La Bourgogne. She was firmly opposed to going to Europe with her husband, and up to within a few days of taking passage resisted his wishes. She insisted upon remaining at home with her child. But her husband, who desired to go to France to visit his parents, pleaded all the more, and finally she yielded, when he pathetically said: "I will nurse the baby." But her presentiment was still in operation, and she was opposed to taking passage on the French liner. She had already made application to purchase round trip tickets on another steamer when her next door neighbor, the first clarinet of the Boston Symphony Orchestra, settled her misgivings and induced her finally to select the Bourgogne, as he had taken a passage on the same steamer. The rest of the tragic story is so recent that it needs no repetition.

Conan Doyle, the novelist, is a Deist.

Sam Jones told the preachers at Lancaster campmeeting the other day that "the preacher who prays one way and votes another is a rascal or a fool."

Suggester and Thinker is a late arrival in the field of psychism. It is published monthly at 523 Superior St., Cleveland, O., in the interests of the science of suggestion and thought; their uses and abuses, and possibilities as curative, moral and educational agents; and its pages will be open for the discussion of all cases which come under this head. Edited by Robert Sheerin, M. D. One dollar a year.

The doctors' plot law in Minnesota is practically inoperative.

Selfishness is the master motive of human action. Observe its effects in man's inhumanity to man. A fact is not necessarily a truth.

Spiritualism is spreading slowly but surely through the vast colony of Queensland.

English political Spiritists are criticising Dr. A. R. Wallace's address on Socialism. Others are damning it with faint praise. All of which is highly satisfactory.

Linnie Haguewood of Vinton, Ia., deaf, dumb and blind, has learned two languages in three years and makes her own and her sister's clothes.

She—What profession do you follow?

He—The medical profession.

She—Ah! then you are a doctor?

He—Oh, no; I'm an undertaker!

Sunday night, July 24, Edward Johnson of Cumberland, Md., dreamed that his brother, Charles, was critically ill. The day following he received a telegram stating his brother was in a serious condition in the West Penn hospital, Pittsburgh.

If the United States was a co-operative commonwealth would Cuba and the Philippines be an asset or a liability? There can be but one answer.—Adams.

Lake Pleasant, Mass., camp celebrated the 25th anniversary of the formation of the association.

That mental activities are capable of producing chemical and anatomical changes in our bodies is a demonstrable fact. It is also true that, while properly directed thoughts are always conducive to conditions of health, perverted mental activities as certainly produce functional and organic disease. Furthermore, the practice of suggestive therapeutics has established the fact that by properly directed suggestions the progress of perverted mental activities may be arrested, that evil habits of thought can be radically changed, and natural conditions of health restored.

The real weariness and loneliness of the human spirit is brought about alone by selfish unconcern.

AN ICEBERG.

Hewitt—Did you ever freeze your ear?

Jewett—Worse; I froze my arm once.

Hewitt—How did you do it?

Jewett—Hugging a Boston girl.—New York World.

PSYCHIC BOMBSHELLS.

To be in debt is to be poor.

There are more criminals out of jails than in.

Love is a sunshine of the soul that inspires those touched with a like desire to shine.

Some try to be just but lack force to discriminate between favoritism and prejudice. The latter makes the best intentioned blind to truth.

Always remember that a whole library can be written of that which you don't know about which you profess to know. There is always more to be learned on the same subject. No man knows all.

The health of many often depends on the habits of one. It thus becomes necessary for some to deny themselves much for the sake of others—become saviors as it were, in a way that is of importance beyond casual estimate.

A wise look does not indicate wisdom. An owl looks wise, but one unpretentious little sparrow has more wisdom than a score of owls. So the man who bristles up to look "smart" is often the most ignorant among twenty—taking them at random.

As you can not still the cravings of a sensualist by gratifying him, so you can not shame the selfish by generosity. In either case it only fires the passion for more. Denying them is the only hope of curing them, and is thus the duty of those to whom appeal is made.

A CALL TO DUTY.

By the agency of this Spiritualistic movement you have an instrument by which you can spiritualize the lives of men, and renew the secret potency of the creeds of all the churches. There is a great responsibility placed upon you, and how few of us even realize the existence of any responsibility. We have given to us by those who have lived on both sides of the grave, the key of the enigma of the world. We have the word that when it is heard and understood will make us free from the bondage of matter. We are, in short, in a very distinctive manner, the recipients of a new revelation which is but the latter-day rendering of the oldest of all revelations, the fundamental, essential bedrock of all religions, phrased in the latest dialect, explaining and harmonizing all.—W. T. Stead.

A GERMAN VICTIM OF THE WAR.

Bismarck is dead—killed by the lack of sympathy. To within a few weeks ago no foreign diplomat stood higher in the estimation of the Americans than Bismarck. But an unloving wish (shall we call it ingratitude in return for our good wishes?) prompted him to say he hoped the Americans would be taught a memorable lesson by the Spaniards in being quite tolerably whipped. This turned the tide of American sympathy against him, and immediately the old man began to fall. The withdrawal of such a powerful stimulant, and perhaps substituted in large measure by unloving wishes, was too much for even an "Iron chancellor," and he had to surrender his material fortress to the tomb.

This teaches another lesson to the world concerning a young and vigorous nation like the American. It is that mind is as powerful as matter in ordinary material affairs as the above; that thought can kill as well as bullets when fired from honest or temperate minds against selfish or intemperate ones; and that the great or popular minds can not afford to court the ill will of a whole nation like that of ours.

WHY HE FAILED TO CONVINCE.

"I know you are wrong," said the haughty drug clerk, "for are they not all frauds—'them' mediums?"

"But that is not Spiritualism," replied the student of the new discovery. "You only hear of the pretenders. The genuine mediums are never exposed, and they furnish testimony to such men as Crookes, Wallace, Flammarion, Professors Coues and James."

"Who are they, anyhow—what do they know? I guess they can be fooled as well as 'us,'" said the drug clerk in defense.

"Have you never heard of Crookes the inventor of the great tube used in the X-rays?"

"Naw—I heard of the X-ray, but that's a new telescope, ain't it?"

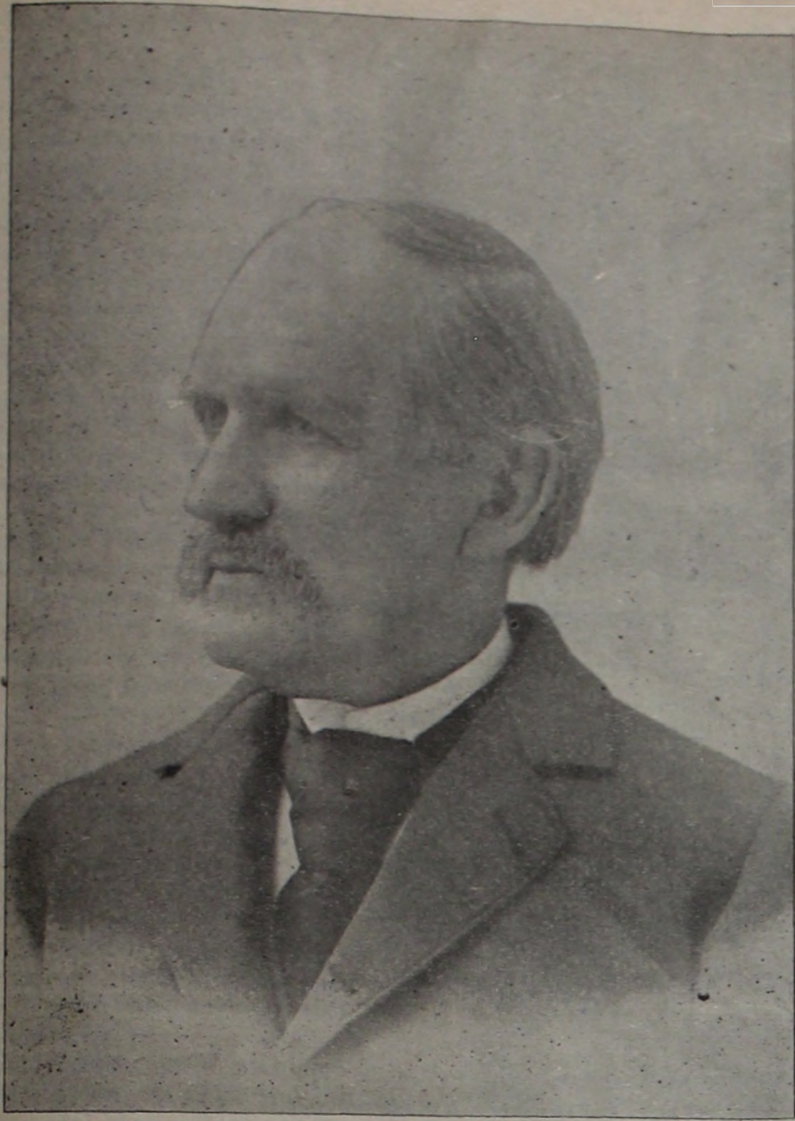
"My God," cried the student of the new science, in despair, "Spiritualism is not for such ignorance as you represent. No wonder it's not popular. If you can not take in the first principles of it, how long will it be before you reach the study of influences, vibrations, law, and causation? So long!"

CONSOLATION.

We know that the roses are near, though they are all unseen;
By the billows of sweetness, that roll between
We feel oft that angels are near, though we see them not;
When the billows of sorrow becloud our lot.
We know that the sun sends a radiant light,
Though filtered through clouds and obscured by the night
'Ere it reaches our changing way;
Yet we bless the clouds for the copious showers,
And we prize the night for its restful hours,
And its star gleams, unseen by day.

That Power we can trust that places and outlines the life.
Now infilling with light, then with clouds and strife;
The lights and the shadows that we may note in a picture grand
That are combined in beauty by a Master's hand!
Love, eternal! grand thought! within, over all!
Though shadows at times on each life must fall;
In the treasury of the soul
All are massing their wealth, and infinite love
Will bring them their own in their heaven above—
There at rest and peace with the whole.
LISLE E. SAXTON.

SPIRITUAL BODY REAL—By Giles B. Stebbins. 10 cents.



G. H. WALSER.

CATALPA PARK CAMP.

The president, Mr. G. H. Walser of Liberal, Mo., writes of this camp:

I have had a great many inquiries about the cost of attending the camp-meeting at Catalpa park, Mo., commencing August 20 and closing September 4, that I deem it necessary to inform them through the Light of Truth that Brother H. C. Hatfield will have charge of the dining hall and he is going to serve up good meals for three dollars a week; for single meals 15 cents. There will be no gate fees this year. We will be short of bedding, such as covers and pillows; let those who can bring their own.

We will have good slate writing mediums here. We asked to hear from such mediums and we have secured two. Also all other phases will be represented.

Among the talent are recorded Professor W. J. Black, G. H. Walser, H. C. Young, D. W. Hull, O. S. Tisdale, Mrs. Josie Folsom, C. Winans, W. W. Aber, Sallie Aber and J. M. White.

GOOD THOUGHTS.

At a meeting of the First Spiritual Society of Universal Brotherhood in Memorial Hall, Los Angeles, Cal., Mrs. Mary C. Lyman, the pastor, said: "Our thoughts are real substances, and leave their images upon our personality; they fill our aura with beauty or ugliness, according to our intents and purposes in life. There are persons who can see our thought images. One who ponders well over these facts will be forced to feel the importance of thinking his or her best thoughts at all times. For we are today through the power of our thoughts making our success and failures in life. If life seems sad and full of misfortune, ponder well upon the companions in thought you have entertained. If disease and unrest fill your life, bring forth the subject in mind for contemplation and consideration. Ask yourself, 'Have I with true righteousness well considered the needs of my fellow men?' Omission is as great a sin, under divine law, as commission."

SPIRITUALISM CURED HIM — A CONFESSION.

When I first received the light of immortality I did not know of the esoteric branch in it, but, like the majority, was fascinated by the phenomena. It was nearly two years before I discovered the real thing in it; and then it was through reading the various spiritual papers—each apparently having a special mission in this grand cult; and, as I now see, a factor to reach the variety of tastes, needs and desires that are attracted to its fundamental principle, the phenomena. But the phenomena is, after all, only the alphabet; though, like that of language, the cause of the rest to follow.

After we learn to read, however, we have no further need of the alphabet; and holding to this exclusively we gain no knowledge. So it is to those who hold to the phenomena of Spiritualism exclusively—the cause. We must study the effects to advance. I read everything worth reading, and much that was useless. But contrast teaches discrimination; and I soon found the higher light. It was self-study and its child, self-culture.

I was sick at the time with a complication of diseases—nervous dyspepsia, liver and kidney troubles, hemorrhoids and neuralgia. Spiritualism was to cure me if I pursued the right course. I began according to rules laid down to me. These were to diet myself, keep regular hours, go to bed early, bathe often, deny myself luxuries, suppress ill feeling or unspiritual thoughts of all kinds and practice the opposite, give as far as my means permitted or oblige where I could—for kindly deeds were as necessary to attain health as physical abnegation. Moderation, I was told, healed and strengthened the nervous system, and kindly acts the blood—both being needed for a restoration of physical health, in which was embraced a purified spirit body. The soul, I was further told, had to undertake this mission or carry out the plan; for on its will depended the whole. If it failed, I—the soul—would be in the same sick spirit body after transition—thus

again implying that our future misery or happiness depended on physical purification—synonymous with so-called spiritual purification, for it really meant a cleaning out of the spirit body or the soul's future habitation through the physical.

This idea inspired me to great efforts. But I did not get well as rapidly as I desired or hoped for. I was then informed that self-purification operated on the same principle that taking medicine did. The first effects were unpleasant, but the cure came later. This encouraged me on, and I persisted.

At one time I thought abnegation as painful as the disease. It is when we are denying ourselves the things we are passionately fond of. But it is the combat all must make to win, whether in this life or the next. It constitutes the great battle of mind against matter, and mind must gain the victory to enjoy the fruits of health in this life or happiness in the next—the terms being synonymous in effect.

After four years' struggle I began to enjoy the fruits of victory. At least, life took on a brighter hue, and I felt a hundred per cent better. Light dawned that surprised me. Whiffs of happiness were mine never before experienced. I thought I had reached the goal and would transit, but was then informed that I was further away from that than ever, as a healthy body could better hold the soul or spirit than a sick one, and that life in the physical body was as good as that out of it. Furthermore, that as a mortal I could do more for humanity than as a spirit, and thus build a future beyond the mere necessity of getting well.

Still I was not as strong as I would like to be. I did not have the endurance that others had. Even this was explained. It was then revealed to me that while the spirit may be reformed or regenerated, the body of flesh needs time to outgrow its old fibre or tissue, and seven years was not too little to allow for this effect. Material facts warranted the truth of this assertion and I accepted the situation; thus would have patience and await events. But from that time on I could note the good effects. I had won the biggest half of the battle, and the rest was taking care of itself—unless I, the soul, should permit my body to fall back into old habits of materiality. But I continued my program as originally laid out, and now, many years after the second period of my salvation, am enjoying the vigor and enthusiasm of second youth, with neither ache nor pain, and cured of all my maladies—all through the practice and observance of Spiritualism in its higher aspect. It proved both a religion and a science to me, with no bills to pay for medicine or going to health resorts.

ARTHUR F. MILTON.



MRS. JOSIE FOLSOM.



D. W. HULL.

THE OTHER ENEMY.

The bare idea of defeat makes one shudder to think of the consequence. Our soldiers would have been put to the sword; our cities bombarded without mercy; our women and children subjected to the horrors of savagery—a natural result of Spanish victory. And how near we were to it! Unprepared, comparatively speaking; always on the offensive with the odds against us; and the European powers (England excepted) giving Spain their moral support. Fortunately a superior psychological influence helped to prevent all this. But we can not always rely on it. Our future salvation and surety of peace will be an unlimited navy and coast defense. May our patriots and not the politicians, hereafter control the elections. A politically corrupt government is what lost France her territory in the last war with Germany, and Spain her territory in this war. While we have bordered on corruption locally, the central government has been, so far, remarkably preserved from it, and it behooves the patriots to see that it remains so; for only honest men look after the welfare of their country; others look to self. Watch the politicians. Their defeat must follow that of the other enemy!

A TEACHER'S WARNING.

Education allays animal instincts in that it stimulates the mental forces for a higher or more active vibration and in an antithetical direction from which the animal instincts tend.

This, however, does not imply cramming, that is, because the aforementioned is true, the greater the strain in this direction the better. On the contrary, the greater the strain the greater the reaction, and the more intense become the animal instincts for the time being with detrimental effects—often leading to bad habits difficult to overcome. The pinched face, cheesy complexion or pimpled skin are effects thereof.

Moderation in education is as much needed as in eating. But it is as necessary to the unfolding or developing of the spirit as food is to the body. Yet the latter can be made to produce ill health in place of strength; and cramming does it. Therefore, don't overdo the first named, but let it be governed by reason.—C. H. Bergman.

Uncharity is often a perversion of the truth. Knowing the truth intuitively we imagine it is right, but should not forget our sympathy when it concerns suffering humanity.



LAKE PLEASANT HOTEL.

THE CAMP MEETING AT LAKE PLEASANT, MASS.

Lake Pleasant Camp opened July 31 with an address by the Hon. A. H. Dalley, and tests by Mrs. S. C. Cunningham. Among the other speakers and mediums are Mrs. Tillie A. Reynolds, Dr. C. W. Hidden, Mrs. Helen Brigham, E. W. Emerson, J. Clegg Wright, Rev. B. F. Mills, Professor W. M. Lockwood, Mrs. M. S. Pepper, Mrs. Carrie Twing, J. F. Baxter and F. A. Wiggin. The camp meeting closes Aug. 29 with an entertainment.

THE SUPREME Y. P. S. I.

Delegates from the separate local Young People's Spiritual Institute have held a convention and elected the following supreme board of officers:

George W. Kates, 156 Meigs St., Rochester, N. Y., president.

Mrs. Helen L. P. Russegue, Hartford, Conn., senior vice president.

Mrs. Anna L. Robinson, Port Huron, Mich., junior vice president.

Mrs. Mattie E. Hull, Buffalo, N. Y., psychic moderator.

A. G. Atcheson, Buffalo, N. Y., finance keeper.

L. C. Beesing, 102 Garner Ave., Buffalo, N. Y., scribe.

Ruden W. Post, Rochester, N. Y.; Frederick J. York, Toronto, Ontario;

E. J. Bowtell, Binghamton, N. Y.; Miss Agnes M. Kean, Cleveland, O., trustees.

Institutes are desired in every locality. For help and information address either the scribe or president. Fraternally,
G. W. KATES,
Rochester, N. Y.

AMENDMENTS TO CONSTITUTION N. S. A.

All persons desiring to amend constitution N. S. A. please present amendments to local chartered society for endorsement, receiving this, forward same immediately to secretary N. S. A.

Annual dues of all societies should be paid at once. Annual convention will be held at Masonic Temple, Washington, D. C., Oct. 18, 19, 20, 21, 1898.

F. B. WOODBURY,
Secretary, 600 Penn Ave. S. E.,
Washington, D. C.

COLLECTIVISM A LAW OF NATURE.

R. Didden in Westminster Review—Abstract.

The system of competition, the striving on the part of each unit to obtain the upper hand, the same desire on the part of each man to make his neighbor a stepping stone toward his own prosperity—this process we euphemistically style "the struggle for life." The vulgar transcribe it in less elegant but more forcible and realistic language: "Every one for himself, and the devil take the hindmost." And when he has got them we shrug our shoulders with another ready-made euphemism: "Well, que voulez-vous?—it is nature's law, 'the survival of the fittest.'" Now, the question is, are we quite sure that it is nature's law? If we are quite sure, is it right for us to build workhouses, to take care of the cripples, the blind, the old, the helpless, the useless—in short, of all those who, from one cause or another, have been incapacitated or come to grief in this "struggle for life?" If we are in any way logical, there is but one answer: "No." If they are not "fit," nature says let them die. Why are we moved to compassion by the misery and degradation and suffering of our fellow-creatures—by a desire, ever taking a more active form, to remedy the present sad state of things, which desire is now manifesting itself in a strong movement—in which most of the finest and noblest nature's are joining—to replace the present system of competition by that of co-operation, to replace the system of selfishness and hatred by that of altruism and love? On the proper solution of those questions depends to our thinking the answer to the initial query: individualism or collectivism?

It is usually asserted that among plants and the lower animals the struggle for survival is very fierce, and carried on with relentless rigor. But when we descend into nature's workshop and observe her closely we find that this general statement, like most statements of its kind, contains only a half-truth and requires qualifying. In a very interesting and fascinating book, "The Sagacity and Morality of Plants," Dr. J. E. Taylor gives

highly instructive examples in that respect, showing that evolution works toward co-operation and altruism, and, what is more, proving that co-operation has invariably worked for the benefit of the individual as well as for that of the community. Speaking of the Leguminosae, he says: "Compare the solitary flowers of the lovely grass pea with the minute but similarly constructed flowers collected to form the heads of the clovers and trefoils. No flowers are perhaps more specialized to the visits of the most intelligent of insects than those of clover; but what would they be if they grew singly? Co-operation has been the secret of their success, as, indeed, it is of innumerable species in other orders of plants where the same plan has been adopted." And, after giving many more examples of this principle of co-operation and its unvarying success, Dr. Taylor makes this pregnant remark: "Floral altruism is a fact in the vegetable kingdom, only found in the most differentiated floral societies, just as we meet with it only in the highest developed of humanity, although we anticipate it will be still more developed as mankind grows out of its lower into its higher life." That the same co-operation exists among animals in innumerable instance among animals is so well known that we should only be burdening our paper with superfluous details by giving cases in point. Let any reader refer to the extremely fas-

cinating experiments made, for instance, by Sir John Lubbock.

Now, what conclusions are we to draw from our short excursion into the plant and animal kingdoms, which excursion should, however, be prolonged by each reader at his leisure, so that he may be thoroughly convinced of the facts, and consequently of the correctness of such conclusions? Surely none other than these: 1. That there is a gradual dawning, a gradual manifestation of reason (or reasoning instinct) already distinctly traceable in plant life. 2. That the struggle for life is fiercest among the lowest forms, gradually softening and modifying as these evolve into higher types, and transforming itself ultimately into altruism and co-operation, both plant and animal life showing many and startling cases in support of this fact. 3. That this co-operation is invariably to the benefit and progress of the community.

The next question which we have to consider in our pilgrimage is this: Can this gradual and continual modification, this tendency toward altruism and co-operation, be traced forward in man? We think it would be an insult to the reader if we were not to say at once that asking the question is already answering it. Indeed, this tendency toward altruism and collectivism will sooner or later become an accomplished fact. And if all our facts are correct and our reasoning logical, our last and final conclusion from the foregoing would be: That the law underlying the evolutionary process makes for collectivism, and that there is a deeper significance in the old saying that man is a "social animal" than we have as yet realized. And this tendency toward collectivism, growing ever stronger as man evolves into higher and higher life, by no means weakens that desire to compete, that love to excel, which nature has so firmly implanted within us, and which is so essential to our advancement that, without it, evolution would, so to speak, come to a standstill. Have we not all a craving to excel, be it in a mental or physical combat, though there be no reward of any kind attached to such excellence? Why, even the thief, who will so skillfully rob us of our watch or purse, will under other and more favorable circumstances—where this purer craving, or, we may say, his better nature, has an opportunity to manifest—do a noble act, and rescue a drowning child, or perhaps a paralytic old woman from the burning flames.

And as little as we shall lose our desire to excel, so little need we apprehend that a general free education will raise us all to the same level. But justice will be satisfied, inasmuch as every boy and girl will have the same chance and the same privileges. The genius, the student, the highly en-



LAKE PLEASANT—HEADQUARTERS BUILDING.

speed will form the aristocracy. We shall have an aristocracy of the mind, instead of one of the purse. It will be an aristocracy in accordance with evolution, in accordance with nature's law, fit to assume the highest offices (the offices of honor) and to direct the affairs of the community for the common good. At present you can not expect men of education and refinement to "believe" with the masses and vulgar. It is against nature, which says, "Qui se ressemble, s'assemble," and collectivism does not expect it.

We are now in a position to realize the fallacy contained in such unfortunate books as "Social Evolution," (by Mr. Benjamin Kidd) and their kindred. What shall we say of a writer, calling himself an evolutionist, who does not scruple to speak of altruism as a "new" force which was "born" into the world with the Christian religion? If such writers would only study plant and animal life they would not publish such misleading books. They would realize that altruism and co-operation have nothing to do with the religious instinct, although they may be fostered by it, but that they are the working forces of evolution, already traceable deep down in nature, and gradually but securely evolving from among her low-set children.

Based on the facts which we are afraid we have but all too feebly stated—it would almost require the writing of a book to do them full justice—our own conviction is that evolution makes for collectivism. We believe that this collectivism, instead of being feared, should be welcomed. It will not come about by violent means—such means would rather be instrumental in retarding it—but travel along the slow path which is evolution's own. Its advent will be gradual, one advance post falling at a time, and it will be in possession of aware of its arrival.

CURED BY MUSIC.

A friend reports a wonderful experience a few years since in connection with the effect of certain airs of music on a disordered system.

The patient was a woman in the prime of life. At the time referred to she was suffering from profusion of menstrual flow, confined to bed, and regular physicians were totally unable to stanch the flow or afford any relief.

The patient is an exceedingly sensitive trance medium. She has a man friend who is highly mediumistic and a musician, playing the violin especially. On the critical occasion stoppage of the flow and correction of the associated troubles was promptly brought about by his sitting on the bed near the patient's feet and playing certain airs on his violin. What the special airs were I am not informed, but it is understood that he played under spirit influence.

It is quite a common occurrence for this man to afford relief to this woman by his magnetic presence without music or physical contact.

I mention this in connection with the fact that there is a hospital in Munich, Germany, where toothache, neuralgia and other nervous troubles are cured by violin, harp and flute music, played in the key of C major. So stated in the daily papers. It is also stated, as you may know, that persons from this institution treated the late Mr. Gladstone previous to his passing out, and afforded him relief, and that as a result arrangements are in progress for the erection of a similar hospital near London.

I get the latter statements from the New York Daily Press.

W. R. NORRIS.

APOLLONIUS OF TYANA—15 cents.

OUR REASON—SELF-STUDY.

Sensuality or lust makes a man repulsive to the discerning elements or conditions of matter, such as extreme heat, cold, electrical disturbances, etc., and he suffers accordingly; while selfishness or hatred makes him repulsive to the discerning conditions of mind, as prejudice, pride, conceit, vanity, self-righteousness, vainglory, etc., or all these branching off from self-love. It is a veritable like attracting or like affecting like. The opposite physical or mental states make a man positive to them, or at least to the extent of his physical or mental purification—his power of controlling his animalities. Temperance and love are the principles which lead to it—the so-called positive condition—a



LAKE PLEASANT—VIEW FROM BLUFF, MT. TOBY IN DISTANCE.

state of existence in harmony with spirit or universal mind, and invites felicity.

How far a man can reach out into this mind or soul condition is a question of experience. Abnegation and self-control (physical denial and for-

to be attained through self-knowledge—and this is synonymous with experience.

When a man learns that physical satiation invites suffering he will make endeavors to be temperate. But this most people know. That selfish-



LAKE PLEASANT—TEMPLE OF NEW AUDITORIUM.

givenness or charity) have proved in a measure the truth of the above—whether self-imposed or temporarily laid on by spirit guides to show the possibility and effect of such a state.

From this we may infer that spiritual teachings have a scientific basis, though called moral. If soul perfection can be attained through moral practices, Spiritualism is a science; and science is religion per se, because it elevates—more so than orthodoxy, where it keeps men in darkness. Of course, moral principles, even if creedalized, are always good, but become worthless or injurious in comparison to the errors inculcated, such as are causing controversy and doubt among the intelligent clergy and individual thinkers. But the highest light we have now in the moral development of man is that which must

ness or hatred have like effects is new to the inexperienced—especially to the non-sensitive. But whether sensitive or not to the same, the law is operative, and may be understood by a little observation. Discontent, gloominess, restlessness, mental perturbation and ill humor are all effects of selfishness or unkindly feelings. We sow as we reap, mentally as well as physically, and those who enjoy tranquility, content, cheerfulness and good humor must generate these conditions around them to inherit them. Love is the law that creates them, and love is but the general term for all that which can make others happy or good, and to do good man must be good. Nature rewards as man gives out, or as the cause so the effect. Self-study leads the way, and is thus the highest philosophy or religion extant.



RIGHT AND WRONG AT ONCE.

A woman bought a piece of goods at a wholesale house, and had it charged. When the bill arrived she protested, claiming that the bill was wrong. No further bill was presented, as the concern didn't think it worth disputing and charged the account to profit and loss. Two years afterward a salesman entered her town to sell goods from the aforementioned house. As soon as the woman, whose bill had been cancelled, heard of this, she circulated the report of her former purchase and that she had been overcharged—the price being nearly double that asked for. The salesman was duly boycotted by the inhabitants, caused by the influence of the supposed swindled woman, as she represented the case. A libel suit was brought by the wholesale house in consequence, and many witnesses summoned to prove the libel. The defense was then asked to prove the overcharge. All she had to show was the unreceipted bill, but no witnesses to prove that she had been charged one price at the store and another on the bill.

"Then you have never paid the bill?" asked the judge.

"No—I wouldn't—because it was a swindle!" she retorted.

"Did they ever send you another?" continued the judge.

"No—they had better not—one was enough," she replied.

"Then you have, by your own evidence, paid nothing, and are still in debt to the firm. Having paid nothing on your bill there is no evidence to prove that they have swindled you; and having never sent another bill indicates that they have charged your account to profit and loss, which is equal to making you a present of the goods. Under these circumstances you are indebted to them, and have wronged them doubly—firstly calling them swindlers when this was not the case, and secondly by ruining their trade after doing you a kindness. The case is decided in favor of the plaintiff."

The woman was dumbfounded; the audience startled; the plaintiff pleased.

The moral of this is evident—imaginary injury, lack of caution and slander on no evidence to prove it—even though she was right in the premises. Law is a peculiar thing to deal with.

ESSAYS IN BRIEF.

If absent-mindedness betrays hereditary selfishness it is our duty to overcome it by conscientiousness or consideration for others—by unselfish actions, such as generosity, sympathy, charity, justice, etc.

Accepting favors from those whom you are ashamed of as associates is contemptuous, and inherits the intuitive contempt of untutored sensitives—uncharitable church people and educated ignorance generally.

Instead of showing gratitude when you honor or favor them, some people become conceited, believing that we have wronged them in not honoring them before. The trouble is we have honored them a little too soon, or shown them an undeserved deference.

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THE DEFENSE OF RAPACITY.

A writer in *Light* taking exceptions to Dr. Wallace's late address before the International Congress of Spiritualists says:

"Our experience in Spiritualism teaches us that there are on the other side Individualists and Collectivists, Republicans and Monarchists, admirers of Lord Beaconsfield and of Mr. Gladstone."

It will be recalled that Dr. Wallace made a decided plea for equality of opportunity, or that form of Socialism which shall give to each and all the right to earn a living.

We take the above extract from one man's opinion as a type of sentiment which, happily, possesses few adherents but which, nevertheless, is among the boldest of the many sophistries put forward as poultries for sore consciences. Even thieves can by similar sophistry justify their mode of livelihood.

Light of Truth can not allow this bit of writing to go by unnoticed, illogical and faulty as it is. The writer might have gone on enumerating classes or phases of opinion among spirits until he had exhausted the vocabulary including murderers, thieves, wife beaters and common scoundrels, and be just as far from answering Dr. Wallace as he is in citing a few political cults. The question remains: "Who is right?" Somewhere among the throngs there must be an approximation at least to the law of the golden rule. We would ask the critics of Dr. Wallace: "Do you repudiate the law of common good as between man and man embodied in the golden rule?" If you do then, Dr. Wallace and every other teacher, exemplar and prophet down to Plato is and has been wrong. There is an ethical gospel incorporated in the philosophy of Spiritualism, a positive regenerative force which has to do with the betterment, in a sociological and moral sense, of the aggregate of humanity. If not there is no more to be gained by passing into the spirit life than there is by passing from one room to another in a common hotel.

Such chaff as we have quoted is the mischievous sophistry to which apologists for crime and suffering have always turned.

We might say that our experience in Spiritualism teaches us that Democrats, Republicans, Populists, monarchists and admirers of Mark Hanna and the devil are all to be found in spirit life, but that is all. We certainly would not advance that fact as an argument against the advisability of protesting against that rapacity which has made the tooth and the elbow the conservators of civilization.

The experience of the Western world is slowly forcing the conviction

that the ideas uttered by Dr. Wallace are right. If this is not in accord with the spirit world so much the worse for the spirit world.

Fortunately, however, the spirit world is not circumscribed by a lot of politicians and admirers of political celebrities. "Aloft on the throne of God," said the immortal Sumner, "and not below in the footprints of a trampling multitude are the sacred rules of right which no majority can displace or overturn." We commend this to the politicians, the croakers, the egotists, the disciples of the ground floor and all others who block the progressive thought and action of our day with their sophistries and false pretense.

THE REFORM AT THE SPIGOT.

The clergy of this and other cities are passing through their periodical anti-liquor spasm and efforts are being made to enlist the Light of Truth in the crusade. Petitions, circulars and essays galore now choke the waste baskets, and still they come.

The Light of Truth stands where it always has stood regarding the drink habit. That position can be stated in few words. The appetite for liquor can not be legislated out of a man's stomach. Hence all efforts now being made to drive out the saloons, prohibit the manufacture of liquor and bring about the cessation of drunkenness are abortive and must remain so.

It is readily granted that drunkenness is a monster evil, perhaps the worst in the social fabric. We realize the havoc it has wrought and is destined to create. We believe in temperance and sobriety, and gladly welcome and endorse the ethical features of the temperance cause. It is a good thing, has accomplished a modicum of blessings. We will go farther and say that the agitation and discussion of temperance form the only hope and safeguard against the inroads of the drink habit, but when this has been said it does not follow that we endorse the unreasoning tilts with the liquor traffic periodically entered into by Quixotic ecclesiastics who imagine themselves the divinely appointed agents of heaven in rooting out the evil. It can't be done. Drunkenness is an integral factor of our sociological activities. It is a disease of the body politic. Three-fifths of the population of every big city are drinkers, although not drunkards. At this stage of the world's progress the saloon is more powerful than the church and the legislature combined. The saloon is the real primary in the scheme of political preferment and power. Let us look at the matter as it is, as it exists and acts.

Now the movements, as constituted, toward the eradication of this tremendous evil are impotent, because it is one of the chief governing powers of the social state. Its eradication is wholly a matter of education and procreation. There must be, as it were, a new race, before this and other social and mental perversions can be removed. The appetite for liquor is born in four-fifths of the drunkards of our time. Babies by the myriads are conceived and gestated in a psychic atmosphere largely dominated by liquor. Whisky and the sexual instinct are closely allied. There is more in the old aphorism, "Wine, woman and song," than we care to heed, and right here lies the basis for that crusade which ultimately must cure the drink habit.

If the powers of the prohibition cause and other methods now in vogue in the eradication of the saloon and distillery will turn their guns on the evils of our marriage system they will find the Light of Truth not far away.

The prohibition of marriage is a better way to get at the drink habit and the saloon than prohibition of liquor manufacture. The appetite first, remember, then the supply to quench it. There would be no whisky if there were no craving stomachs, no crazed minds and poisoned bodies.

CHURCH PEOPLE AND MEDIUMS.

Mediums frequently have more and better patrons and friends among church people than amongst Spiritualists. It is safe to say that if our worthy mediums had to depend upon Spiritualists altogether for their support they would starve to death. There is not a medium in this city whose patronage is not largely from the churches, and here let it be said that in strictures necessarily arising from time to time in current events the Light of Truth has no word of opprobrium for the people in church congregations who know the truth of Spiritualism. The church as a machine and the church as the great heart of Christ are two different things, and no one is more interested in purging the church of its machinery than these self-same people who visit our mediums. The Light of Truth, anxious alike for the purification of Spiritualism and the churches, has to do with error and false pretense alone, when animadversions are indulged in.

Many of the staunch supporters of this paper are Christian people and members of the various churches. They look to our columns for spiritual and intellectual sustenance just as they do to our mediums, and it is far from the purpose we have in view to speak in a manner that shall hurt their feelings.

However, having received proof positive of the future life through mediumship, they certainly must have met with ideas at variance with their former teachings, and they know, or ought to know, the falsity of the dogmatic assumptions of the theologues upon which the machinery of their several churches has been reared. It is this machinery which mediumship overturns, hence nothing they may see in Light of Truth touching these things need shock them.

Spiritualism is constantly and permanently growing in church circles, and mediums are doing much of their grand work in those circles.

A MATTER OF PRIDE.

We extract the following from a letter from a devoted friend resident in a city where the Light of Truth enjoys an extensive circulation:

"Your paper is certainly a grand, inspiring teacher in the school of life. How I wish that the thousands in our city buried in their materialistic pursuits could see it from week to week and glean even a moiety of what I extract from its clean, clear pages. You must have a very large subscription list in Columbus. I used to live there and personally knew scores of Spiritualists, and there are doubtless thousands of them there now who enjoy the honor of having your paper published in their midst, a power for good which none fail to know who has ever read it."

The irony of the situation is summed up when we say that the Light of Truth has just seventy-eight subscribers in the city of Columbus. O yes, the Spiritualists here are so swelled up with pride over the honor of having this paper's home in their midst that they can't reach their purses to subscribe for it.

Some men work very hard to acquire idleness.

AS TO TRUTH.

Truth is as you like it. It is many-sided, exceedingly kaleidoscopic, and hence should not be subjected to the idiosyncrasies of individuals or sects. Its perception is always determined upon constitutional powers. There is no way of discerning phenomena other than through the mind, and all the truth and all the error stored up in the range of human experience does not transcend the sum total of experience. There can be no extraneous personality to conceive of or profit by our experience. This is as well settled in metaphysics as the law that two solids can not occupy the same space at the same time is settled in physics.

A man's conception of truth is equal to his powers of perception and reason. The register of his thought upon the barometer of affairs is as high as his own effort has made it, hence there must be differences of thought, of concept. Progress is constituted of these differences. Progress, like truth, never amounts to much without effort, and effort is characterized by the differentiation of individuals. A race or a community of persons who think alike never rise above mediocrity. The history of civilization furnishes ample proof of this. There is no larger amount of moral force in the world today than there was in the time of Ptolemy Philadelphus, but the intellectual and spiritual forces are higher and more complex. There has been no improvement on the Golden Rule for 3,000 years. Men conduct themselves as regards habits, manners and customs much as they did in mediaeval times. The wants of the body can not exceed a limit, which was ascertained when man learned how to satisfy his desires. But the wants of the mind are never gratified. The divinity within us, like the laws of planetary motion, never ceases, never rests, never becomes satiated. It is this condition of discontent which produces doubt and fosters growth. It is this ceaseless striving after the unattained which constitutes the spur of genius. The mind is always regarding its work poorly done. "The growing soul aches in its upward quest," and all the achievements of our labor are laid aside in the hope that something better lies just beyond. Therefore we delve, we soar, we trip and fall, and rise again with the smart goading us on to higher and broader attainments.

MR. GLADSTONE IN SPIRIT LIFE.

Somebody sends us a copy of the Newcastle (England) Daily Leader containing report of one of Mrs. C. L. V. Richmond's addresses in that city from which we learn that Mr. Gladstone was received in spirit life by John Bright, Richard Cobden and the speaker—controlling the medium—George Thompson, an early day social and political reformer. A period of introspection and rest followed the birth of the great statesman into spirit life, into which none was allowed to intrude. It was not long, however, before he was ready to face with great wonder all the assembled friends. The speaker would not say that all of Gladstone's theological convictions had been confirmed.

Struggle for existence too great. So said Mrs. J. N. Barber, principal of the St. Paul School of Fine Arts. Then she committed suicide. Just what the connection is between a struggle for existence and position of that kind we don't know. It looks at this distance as though she might have struggled pretty successfully.

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THE NUMBER OF SPIRITUALISTS
IN THIS COUNTRY.

HOW TO FIND OUT.

This could readily be accomplished if all readers of this paper were to send us the names of those whom they know positively to be Spiritualists in their city, town or village.

If one postal card will not hold all the names, send two. If it takes more than this, use a letter sheet and inclose it in an envelope with a 2-cent stamp on it.

This is but a small sacrifice and may lead to much good. Begin at once, and we will publish the results.

Let those who receive a sample copy of this paper also be included in this gathering of statistics.

Address Census Editor, Light of Truth, Columbus, O.

INTERESTING PHENOMENA.

Accounts of bona fide psychical phenomena of whatever nature they may be are always welcome to the columns of the Light of Truth. There must be in the experience of all trained investigators incidents of general interest. These we want. Write them out in concise form and they will find a place. Here is a case of interesting clairvoyant vision which the Harbinger of Light (Melbourne, Australia), records:

Mrs. M. A. Foley from Christmas Creek was paying us a week's visit in April. One evening we were in the kitchen between 7 and 8 o'clock. Mrs. Foley was standing at the window apparently enjoying the night outside. Suddenly she exclaimed, "Be quiet for a moment, girls, my house, my home, is on fire, and I want to see what happens. The little girl has dropped the lamp and smashed it. The oil is a mass of flames over the floor. My husband is trying to put it out. Oh! my little girl has burned her hand—oh, if I could only help them. How terrible, terrible!" After a long pause she continued: "My husband is wrapping up her hand now. It is not burned very much, but she is crying so. He has put the fire out; there is very little damage done, only the floor is burned where the lamp fell."

I have since heard from Christmas Creek, and everything happened just as Mrs. Foley described, although she was over a hundred miles away. One of the witnesses, S. Barton, Charlton, Kerang.

THE DESPISED MINORITY.

It was Emerson who said: "Every reform was once a private opinion." Majorities, like theories, are not necessarily right. The probability is that they are wrong. Facts and minorities, although ridiculed and maligned, most always carry the truth with them. There would be no stability without a minority. It is only when minorities become majorities that corruption and decay set in. Such is the inevitable sequence of change and transformation.

LAKE BRADY.

Prospects now are that Lake Brady will emerge from its long financial embarrassments and by another season be on the way to a permanent prosperity. We hope so. The place is ideal for the purposes originally laid out, and with the experience of the past to guide them it is safe to say that sound business management, combined with economy, will be the order of the new regime and its officers.

MRS. CARRIE M. HINSDALE.

Dr. J. F. McCarty of Comanche, Texas, writes of this lady: "Carrie Marshall Jennings Hinsdale was born at Marshall, Texas. This town was named after her father, who was a wealthy man, a lawyer and newspaper man, and prominently identified with the development of that place. Mr. Marshall was a man of talent and the subject of this sketch inherited from him largely. Nature endowed her with so much talent, that—brought up within such an atmosphere of elegance and learning—she graduated with high honors when only 16 years old. With her other accomplishments Mrs. Hinsdale combines music, poetry and recitation. She was organist in the O. S. Presbyterian church at Marshall for 12 years. She has a splendid voice that has been well trained. She has also a remarkable memory and can recite by the hour some of the gems of English literature. Altogether she is a woman of talent and elegant accomplishments.

The death of her first husband, Mr. Dudley Jennings, changed her course in life. It would take up too much of your valuable space to tell how, by painful steps, she overcame prevailing prejudices and sought for and found her departed, and at the same time found that she was a medium. Now she can both see and hear her friends and loved ones that have passed on. She has some physical mediumship also, but not very strong. With a good circle, however, she gets very good table tipping and raps.

She was ordained a spiritual minister by Dr. B. C. Tabor, president of the Texas State Spiritual association, on Jan. 20, 1895. She was then sent out as state lecturer in the interest of the association to organize the first camp. She has lectured in all the larger places in Texas and has received flattering notices from our leading daily papers, some of them publishing her lectures in full and lengthy interviews with her.

She is modest and unassuming and reaps the usual reward of high spiritual unfoldment, being often forgotten.

A MOMENTOUS DECISION.

The supreme court of the United States has sustained the constitutionality of the Utah statute which makes eight hours a legal working day in mines and smelters. Now let us hear from the sticklers on state rights in the regulation of the relations of laborers to their work. Apart from the interstate commerce act, which attempted to throw some few safeguards around employes who come under its provisions, this decision is the first instance where the supreme court of the United States has interposed in the regulation of laborers to labor. The idea that a legislature or a court may limit the time an adult may labor has been set down in many court decisions as contravening the very bill of rights and the constitution itself. The only exception to this was a decision of the Massachusetts supreme court in 1876, which decided that the legislature had the power to restrict the hours of labor of adult women in factories. In the face of such a condition the people of Utah made a constitution in 1896, an article of which dealt exclusively with the rights of labor, and on a test case carried to the United States supreme court the law has been upheld. This settles it. It is a decision of the very greatest importance, and to those who are asleep on the vital questions of the new time, it is an eye-opener.

He who conquers by the sword shall perish by the sword. Spain is taking her turn.

IN BRIEF.

The foundation of obedience is love.

Read the Light of Truth and stop fretting.

Peace now looms up in the horizon but it may yet get tangled up with "Spanish honor."

The attention of Mr. Sydney Fowler is respectfully called to Mr. Charles Brodie Patterson.

The difference between the Miles at Ponce and the distance to San Juan is a matter of miles.

A panic is the essential requirement by which smokestacks and steeples are made to stand for the same thing.

Spiritualism is the philosophy of life here and gives assurance of the life to come. The best of human thought is in the word Spiritualism.

Posterity will read Bismarck's true epitaph in the social revolution of his country which he so ardently antagonized. It has had its best growth in his enmity.

Happy is he who lives to see the triumph of his ideas. All good efforts can afford the slow plod of time. Sooner or later they will bear their own fruit.

The churches want to get missionaries into Cuba and Porto Rico the first thing after the war is over. We suggest soap factories as the proper thing to begin with.

The Manila and Dagupan railway, a 3 foot 6 inch gauge, is the only railway in the Philippines. It is laid from Manila northward 125 miles, and owned by Europeans, other than Spaniards.

There are more blind people among the Spaniards than any other European race.—Scientific American.

One would think the above a joke, but it isn't. The Scientific American never jokes.

The thief on the cross is an encroachment of an evil life, a priestly fabrication designed for revenue and emolument. The old Egyptian scriptures, of which the four gospels is a veiled allegory, contained no such stuff.

"The Saturday Review"—one of the oldest English weeklies—has taken a stand on the side of Mr. Bedborough. Mr. Grant Allen has placed his name and influence at the disposal of Mr. Bedborough. The trial promises to be a memorable one.

"Rev." Hagaman, secretary of the "Anti-Spiritualist" society, started a gospel wagon from Adrian a short time ago to tour Michigan and other states, "illustrating the gospel of Christ" and incidentally advertising Spiritualism by "exposing" it.

We understand there was bad management and a deficit at the Rochester Jubilee. This is as far as reports of the affair have reached as yet. If anybody knows anything about a celebration of the fiftieth anniversary of Spiritualism at that time we will be glad to print what they say about it.

The League of American Municipalities, representing seventy-one cities, met in annual convention at Detroit last week. The public ownership of all public service plants was strongly commended. The league is composed of mayors and other high officials of cities.

If you have conceived a truth state it in simple terms. It will stand alone, requiring neither prop nor guy. All excellence is simplicity. Error and wrong and false pretense, these require elaboration. Frequently the beauty of elaboration makes error pass muster even amongst the errudite.

Dr. Moncure D. Conway was a trifle premature in stating in a recent address that more personal freedom abounds in the old monarchies of Europe than in the United States in that the former countries have no Comstocks to enforce their ideas of morality. The first "bloomin'" fruit of the proposed Anglo-American alliance was the arrest, a la Comstockism, of Geo. Bedborough.

When Columbus discovered San Domingo it had a population of 2,000,000. In less than forty years from that time it had been reduced by the butcheries of Spanish conquerors to 350,000. Spain's account with the law of compensation has but just begun to be paid, counting all she has paid heretofore. A thousand drubbings such as she is now receiving will scarcely square the account.

To judge from the manner in which the leading mission boards have parcelled off Cuba, Porto Rico and the Philippines, one would think these countries were already United States territory and their christianization the first thing to be accomplished. Thus it is that the church is ever at the heels of conquest. But in the present case the conquest is not completed, nor is it likely to be.

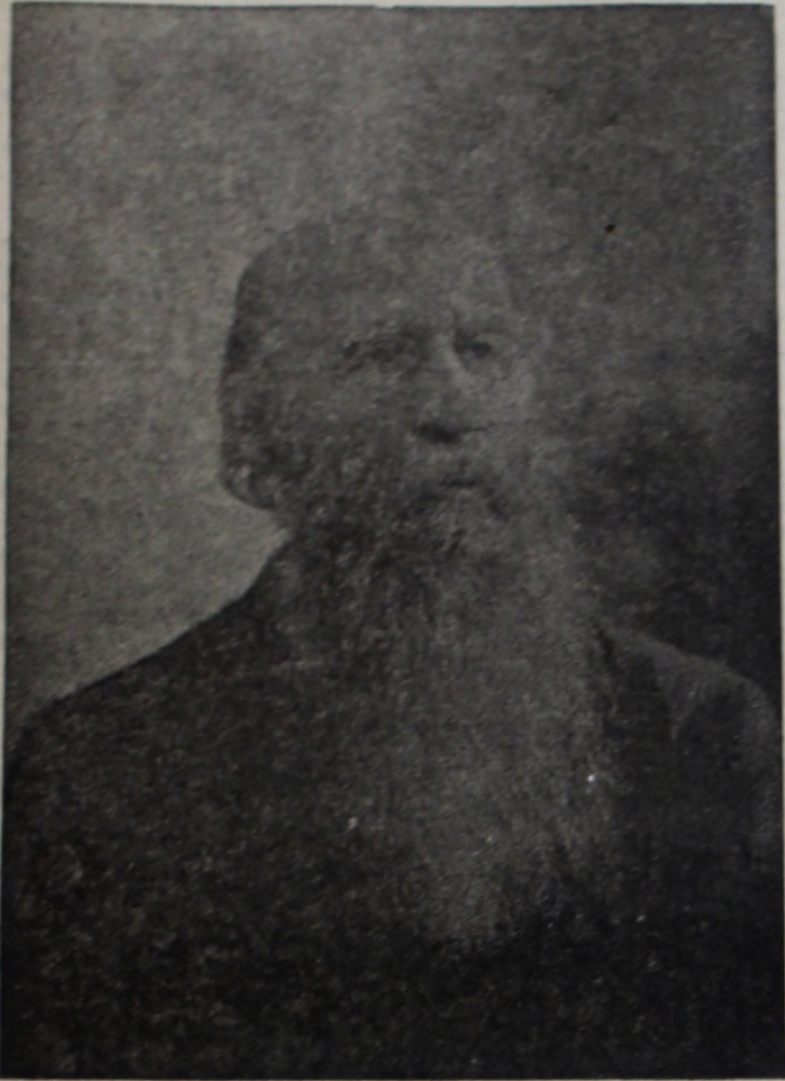
Man's dependence upon his fellows increases as civilization becomes complex. No one individual has produced any one thing that ministers to the ease, comfort and progress of mankind. The eye sees nothing, the hand touches nothing in the creative world of man that is not representative of the entire sweep of human knowledge so far as a given thing abounds. The race has toiled and sweat for them all.

Says the St. Louis Advocate (Meth.)—"If John Brown, as an individual, were to obtain \$288,000 under exactly the same circumstances and by exactly the same methods by which our church has obtained this amount, then John Brown, the individual, would be apt to spend a term of years in the penitentiary. Can the church afford to stand in John Brown's shoes?"

Yes, according to the principles of morality upon which Agent Stahlman justified his duplicity in deceiving the senate.

No Spiritualist, so-called, will take exceptions when you affirm that Primitive Christianity and Modern Spiritualism are identical, but the moment you bring forward the social and economic laws upon which Christianity was based and ask many of these pretenders where they stand with reference to them, they fly off the handle. Why? Because you have touched their self-interest, ergo their consciences. There is no man so woefully mistaken as he who concludes that Spiritualism stops with the mere demonstration of the continuity of life, tremendous as such demonstration is. Other things devolve upon this and their application is immediate and positive.

Metaphysics has taught us a valuable lesson in the peculiar difficulty arising from using the mind as an instrument as well as the material on which the instrument is employed. Hence the impossibility of taking a comprehensive view of the whole of mental phenomena. Man, then, can never reach the ultimates of matter and spirit. Life as projected here is like an opaque sea with the great mass of heterogenous organizations at the bottom of it. Now and then one gets a whiff of air upon the surface and wonders about it. If he doesn't rush back into the deposits and tell the hordes he has seen a god, he simply forms the difference between a Moses and a Darwin.

SOME OF THE TALENT ENGAGED AT
LAKE PLEASANT, MASS.

HON. A. H. DAILEY.

THE STUDY OF STUDENTS.

Address by Fred W. Atkinson, Principal Westfield (Mass.) High School.

There has been in Springfield a plan to secure more intelligent consideration for the individual needs of high school students. The fact should be emphasized that the main function of the teacher is not concerned with textbooks, courses of study, or reports to school boards, but with the flesh and blood, mind and spirit, of the boys and girls put under his care. The tendency of organized schools is to become intent upon their own machinery; the disposition of teachers is to hold their eyes upon textbooks; while the great object for which schools are founded and supported—the student—comes in for the last consideration, and that an inadequate and often a whimsical one, based on most superficial observation. High school teachers need to investigate intelligently

that most interesting period of life when the physical and mental natures undergo the most singular and mysterious changes. The Springfield plan of pupil study grew out of the necessity of dealing with the individual pupil when he enters the high school—of ascertaining his previous experiences and his natural inclinations and endowments. The purpose, at first, was simply to unify the work of the high school and the lower grades. It is an attempt, not to discover and correct defects, but to help peculiar capacities and to assist teachers in estimating justly what may be expected of the pupils in deportment, scholarship and attendance. The grammar school principals showed cordial cooperation and the information obtained from them was reliable and of practical value. The plan has also tended to bring parents and teachers into a mutually helpful relation. The prevalence of headaches among high school girls is alarming. The effect of our rigid, driving courses of study upon girls at a critical time in life is to be deplored. The evil effects of our system of examination and our failure to consider the needs and capacities of the individual student should be dwelt upon.

HIS KINGDOM.

The kingdom of Christ was not of this world, that is, the old Jewish zodiac, with Taurus, an ox, as leader, but a new kingdom, with Aries, the Lamb, as leader; a heavenly kingdom, when there would be a new heaven, when death and hell would be cast into a lake of fire, burning with brimstone. This was Christ's kingdom, and he refused all connection with an earthly kingdom. Therefore his enemies whom he desired to slay could not have been men and women. Nor could they have been spirits of the departed, because he designed that they should "eat and drink." Then who or what were these enemies? To

ascertain we must accept His own declaration as to what His mission was, namely, "I come not but to the lost sheep of the house of Israel." He did not come to the heifer, or calf (Taurus), which Aaron made and Moses burned, but to the Lamb, and who were the enemies of the Lamb, keeping it out of its kingdom? They were the other 11 zodiacal constellations, and these were the enemies that must be metaphorically slain before the Lamb of God could be restored to his kingdom. The poetical description of this restoration would be called sensational if not in the Bible.

"Immediately after the tribulation of those days, shall the sun be darkened and the moon shall not give forth her light, and the stars shall fall from heaven; and then shall appear the sign of the Son of Man in heaven."—Mat. xxiv, 29-29.

Why is heaven used in both the singular and plural number in the same sentence? Those who interpret the Bible by imagining its meaning may assert it is a misprint, or an error of the translators, but it is neither. While Taurus was held at the vernal equinox, Scorpio or Satan, that old serpent, the devil, held his place just south of the autumnal equinox; but when Taurus passed up to give place to Aries, Scorpio fell down to give place to Libra, and therefore the stars of Scorpio would fall. Scorpio, the monogram of Judas, was only one of the twelve by metonymy, "heaven," and must be singular. But as the whole twelve were moved "the powers of the heavens were shaken." The sun was darkened, because transiting in Libra, and Libra the beginning of the Jewish civil year, passed below the equinoctial, from the summer to the winter region, where the days were shorter than the nights, and there was no more darkness than light. As the moon receives all her light from the sun, of course the moon would not give her light.—Occult and Esoteric.

Conceit is an effect of thinking with the hind brain exclusively. It often governs the owner.



MRS. HELEN T. BRIGHAM

SPIRITUALISM IN BRIEF.

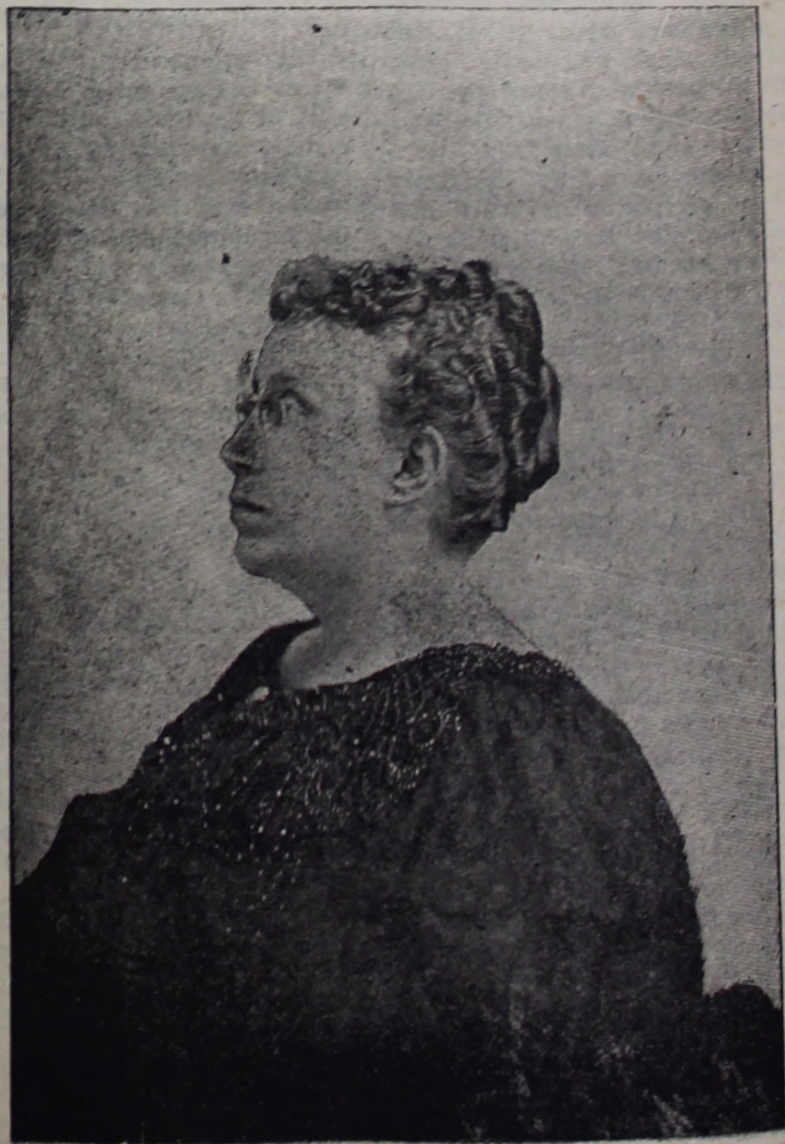
Spiritualism is based on two universal principles—reason and love.

It is the aim of each to come into harmony with these principles by study and labor, one unfolding the intellect, the other the will.

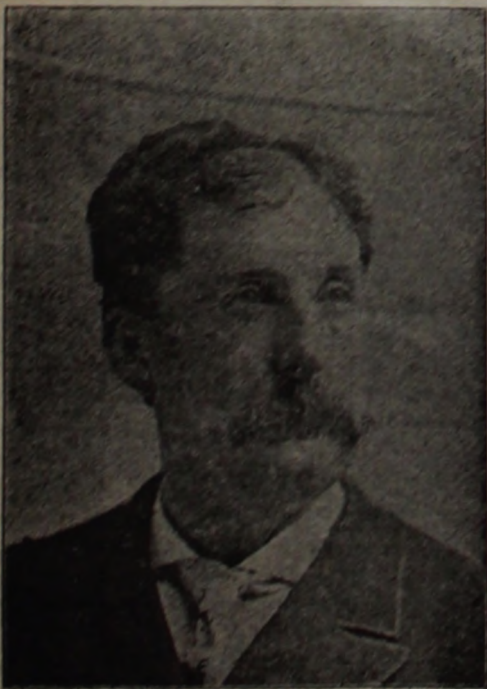
With intellect expanded man understands; with will power potent he becomes a free and independent entity. The two constitutes spiritual perfection—individualization.

His future happiness depends on this. Without it he is like an imbecile in earth life. Temperance and justice are the two cardinal virtues of Spiritualism to be practiced by its adherents as an aid to individualization; for the first leaves the mind clear to a proper comprehension of facts or knowledge, and justice requires effort to carry it out in full, and constitutes labor perse, being will power exercised for humanity generally—honesty, forgiveness, charity, gratefulness, generosity, liberality or tolerance.

With temperance and justice, therefore, man can climb the ladder of grace and reach heaven in safety.



MRS. MAY S. PEPPER.



DR. C. W. HIDDEN.

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SUNDAY SERMONS

GAPS.

Ezekiel 22:30. "And I sought for a man among them, that should make up the hedge and stand in the gap before me for the land, that I should not destroy it; but I found none."

When a word like this is used by a medium under control of higher intelligences, it has reference to disturbed conditions; a disquiet and interference among the force streams which may be used in a strong effort to accomplish specific works due upon the earth plane, the higher workers endeavoring to bring diverging force streams to a marked confluence in order to do the works foreshadowed in prophecy, and which are likewise due, the time being marked by nature's unswerving laws—it is only under conditions thus marked that such works can be done. Interferences prohibit such a confluence of force streams, because there are gaps that admit stray forces which enter and spoil the onward course and too often cause serious results for earth dwellers.

These interferences are usually caused by subtle workers who, actuated by jealousy towards those active in such specific works, turn their efforts toward the force streams and at important turns cause the harm-bringing disturbances. Usually such mortals are quite mediumistic and are joined in their desires by spirits of like propensities.

They affect these results by coming through the gaps into the presence of the ones having this special work to do, or into the places where it is intended to do such works, and in the most bland outward way, yet full of jealousy within, and the force centers are thereby perturbed, so that from center to circumference the effect is blighting for a time. Nature's laws contend for scientific correctness and all her marked conditions are strictly according to this rule. These rude, subtle interferences therefore cause much delay, consequently serious disappointments. Such subtle workers are barriers in the path of true progression. No matter how they may appear to the world, they seek to establish themselves by despoiling others or their efforts. However, they all get their just dues in the end and works delayed or even defeated under such conditions are not marked as failures. They will be accomplished in accordance with the natural draft in time.

The prophet Ezekiel, through whom this word was used by the control of one of the finite rulers having national difficulties to adjust, was not a man or medium who could stand in the gap before him for the land, because he was not legally qualified, could not therefore make up the hedge. The word hedge here is a misnomer, for it means he could not present the natural credentials of individual worth, to stand in the gap for the people, and the said Lord lamented that he could not find a man that could do it, therefore he had to destroy the land. Seeing in spirit the true meaning of the text, it is evident that these records are much warped from their original meaning. This Lord had no desire to destroy the land, but having no one to stand in the gap for the people to bar out intruding forces for harm, he could not prevent destruction. The text says he sought for such a man and lamented because he could not find one, evidencing that he greatly desired to save the land from impending dangers. Right here it is well to say that there are gaps between nations and nations that are called junc-

tions for force connections which are as necessary to the world's growth and general progress as dry land is between oceans and rivers; but these gaps are closed at certain seasons. When force streams ebb low and a stride in progress or a marked turn requires the gathering of forces and their confluence, at this point the gap occurs where interferences may cause harm. It is at such a time some one on the earth plane is needed to stand in the gap to guard and prohibit such disturbances.

We have tried to trace out the conditional lines of the Jewish people on the original world map, because they were ever intruding where they should not and were, as a result, taken captives and generally despoiled so frequently. We found as we made the effort that they were prominently marked. As a race of people they had their straight routes clearly marked from centers to diverging points, but at those points they were left to choose pursuits and most surely drifted into byways not marked for them, but which were only the open gaps of the so-called heathen nations. They could enter if they chose, if there was not a man among them to stand in the gap and prevent them from so doing. Then of course, as they entered they became the captives of said nations, subject to punishment, and having left their own gaps behind them, they committed double transgressions, and punishments followed in their wake. Gaps in the religious curriculum signify that truths are missing—links in the chain of cause and effect which must be made up by the agency of supernal workers working with and through mortals gifted to such a degree that joint service is possible. As long as no such mortal is found to serve in the degree where the deficiencies are to be made up, just so long these gaps are open to the speculative thought effort of man and the warfare continues. Those who are qualified to stand in such gaps are as a rule marked martyrs. They must endure all manner of hardships and stand steadfast as targets for witty marksmen until the purpose for which they stand in the gaps is accomplished and the many parts which constitute the fundamental principles of religion can be declared as absolutely true, by having their legitimate scientific proof.

Here it is well to bear in mind that it is not always the most punctilious philosopher or scientist who sees the true points and becomes a factor in bringing together the force streams and the blessings to humanity. Nay, as a rule they are too alert in a worldly sense and blind to the eternal fitness of things at proper times and seasons. They deal too much with externalities and rarely ever discover the divinely affixed conditions which govern the confluence of force streams for greatly beneficent results which declare the end of parts played on the world's stage, and usher in new parts at the same time.

We know that man's ways and God's ways are very unlike in this, as in most matters of importance. Men of authority wishing to introduce themselves and their methods of ruling to the populace, choose experts who can represent them in the best light possible; but the Supreme Ruler chooses the weak things of earth to confound the wise. The unlearned are his most trusty servants; they receive the inducted word gladly and declare it in a simple way to the people. As a rule they have no idea of discretion, know only what the Spirit of God gives them to say or to do. Thus all great truths must at first hand be received, or they are mixed with the ideas already resident in the intellect; but as time goes on it is not contrary to

law and order to clothe these truths so imported in language more readily comprehended or received by the general public. Here the worldly education serves a good purpose and is certainly needed, but not for one who is to labor with the gods to stand for them in the gap for the people, be it in national or religious affairs. He or she must be tutored by those heavenly ones for this work, otherwise they fail to fill this important office acceptably and beneficially for the people.

Gaps between the nations of the earth at this time are eagerly watched from the battlements of heaven, because the conflict between nations is marked to be for righteousness, not for mere worldly gain; and while countless numbers of citizens of the invisible worlds are partakers in this present conflict, pro and con, they are produced men and women who can stand in the gaps for them against warfaring nations is the one that wins, because it has the required legal defenses and is governed by the forces at work to so act as to turn every effort for good results that will culminate in better conditions and general realizations for the whole human family. A religious war had been foreshadowed in the prospective calculus of olden times, for the nations to come, and the outlines on nature's canvas disclose the fact that the time for it is here; but those conditions have had their legal forfeit and no such war can be precipitated, or if it were could be crushed by force from the higher world, for a person is found on earth that could stand in that gap and make up a legal hedge for it. The strongest religious power on earth today, made strong in one sense, for this time of warfare and conquest, is held by invisible chords that in turn are held by the one who stands in this very important gap for the rulers of the invisible worlds, who have national difficulties to adjust on earth, as a result of the cries of the helpless to heaven for aid.

MRS. M. KLEIN.

Van Wert, O.

WILL POWER.

Will power is love acting for a positive effect. Negatively it is affection, sympathy, charity, tolerance and kindly feelings generally—humanity, so-called.

Acting positively it carries the aforementioned into practical effect, which then becomes benevolence, philanthropy, or justice in the fullest sense.

But will power is not potent until the physical passions are under control. We can not influence other minds until we can control our own.

Love and intelligence or reason acting combinedly really constitute will power. Even reason without love is impotent. Thus the two must be freed from their antithetical impulses, which are sensualism and selfishness.

Temperance or physical purity leads to the first; honesty or justice to the latter. Between the two we have will power acting negatively. But when spiritualized it acts positively, and is synonymous to law; and law is spirit or love acting on and through matter.

Will power in man is therefore law or love, made potent by purification and effort to resist temptation. It is law individualized.

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CORRESPONDENCE

NEWS ITEMS.

Sunapee camp closes August 28. St. Johns, Mich., has a new Spiritual society.

Mrs. C. L. V. Richmond at Lily Dale camp tomorrow.

A grove meeting was held at Butler, Mich., on the 24th ult.

Woman's day at Lily Dale was a decided success all around.

Dr. J. P. Barrington will be at Eagle Grove, Iowa, till September 5.

Mary E. Lease drew a large crowd on her Sunday at Cassadaga.

The Freeville N. Y., camp closes tomorrow with Lyman C. Howe.

J. W. Kenyon speaks at Library hall, W. Hanover, Mass., tomorrow.

Mrs. A. L. Robinson was given a flower reception at Port Huron, Mich.

Mrs. Wriedt, trumpet medium, is giving good satisfaction at Lily Dale.

The average attendance at Cassadaga camp is much larger than last year.

Owen Meredith is on his way to Wiloughby and Painesville, O., then eastward.

Mrs. Lena Clarke Howes has resumed spiritual work at 361 Geary st., San Francisco.

Rev. E. L. Rexford will address Cassadaga campers tomorrow. Next Sunday Willard J. Hull.

Mrs. J. H. Jackson will interest the audiences at Niantic camp tomorrow. Next Sunday Dr. Ewell.

The trumpet seances of C. J. Barnes at Lake Brady are attracting great interest from new investigators.

Mrs. Henderson of San Francisco is holding spiritual meetings at her residence, 148 6th st., Sunday evenings.

The campmeeting at Temple Heights, Me., opens today. Mrs. Kate R. Stiles delivers the opening address.

Lecture by H. D. Barrett and tests by Mrs. Conant at Verona park tomorrow. Tuesday is memorial day at the camp.

The Medium's Protective association of San Francisco has resumed meetings at 112½ Oak street, every Wednesday evening.

Mrs. Russeque and Lease address Onset camp tomorrow. Rev. W. H. Hicks and Prof. H. D. Barrett follow during the week.

The annual encampment at Catalpa Park, Missouri, opens Aug. 20. Particulars on program. Address G. H. Walser, Liberal, Mo.

A first class shoemaker wishes to locate in some town in Ohio where there are some Spiritualists. Address, J. D. B., Jackson, O.

Much enthusiasm prevails over the spirit portraits obtained of the Bangs sisters and Campbell brothers at the Cassadaga campmeeting.

Hon. Sidney Dean of Brookline, Mass., is at Verona Park. He is one of the directors of the Penobscot Spiritual Temple association.

Dr. M. E. Conger of 4953 Prairie avenue, Chicago, is booked to teach and heal a class at the Vicksburg, Mich., camp during the entire season.

Hon. A. E. Stanley, Mrs. S. A. Byrnes, Mrs. S. Wiley, Mrs. M. Baxter and J. Clegg Wright are on the Queen City Park program for the coming week.

Married, at the residence of F. Corden White, Lily Dale, N. Y., Aug. 3d, '98, Mr. A. Kirkwood of Kaneville, Pa., to Miss Grace Russell of Cherry Tree, Pa., by F. Corden White.

Among the mediums at Mt. Pleasant Park camp are Max Hoffman, Mrs. Mary A. Barkaloo, the Bangs sisters, Mrs. Mary Hutchinson, and Dr. O. G. W. Adams. The camp ends Aug. 28th.

At the annual meeting of the San Francisco P. S. S. Mrs. Mary F. Drynan was elected president, and Mrs. B. Gillingham secretary of the association—this being the former's fourth term.

Notables at present at Lily Dale camp are Prof. J. M. Lockwood, Moses Hull, J. M. Peebles, Lyman C. Howe, W. W. Hicks, Prondit Lalan, Mary E. Lease, Mrs. J. B. Harnett and F. E. Titus.

Maple Dell camp has Mrs. Nellie S. Baade for tomorrow, Wednesday and Thursday, and Dr. J. M. Peebles for Friday, Saturday and Sunday following. Then goodbye. Mrs. H. Jahnke gives tests.

Conferences at Cassadaga camp are spicy. Many of our best speakers are taking part in them, among whom are Lyman C. Howe, Dr. Peebles, Mary E. Lease, Mrs. R. S. Lillie, Moses Hull and others.

Dr. O'Dell writes that the camp at Grand Ledge, Mich., has proved a success. Among the workers who deserve credit are Mrs. Sheets, Mr. and Mrs. Carpenter, E. A. Sprague and the president of the association.

The opening of the Grand Ledge camp session Sunday, July 31st, was the finest, and attendance the largest of any in its history. "Farmer" Riley is present, the new hotel open, and prospects fine.—Laura Matlock, Sec.

Lake Pleasant, Mass., has J. Clegg Wright, E. W. Emerson and Rev. B. Fay Mills booked for tomorrow. Prof. Lockwood speaks Wednesday, Mrs. May S. Pepper gives tests Thursday and Saturday, and Mrs. Twing lectures Friday.

Correspondence is desired with mediums by the Church of Spiritual Unfoldment, Atlanta, Ga., with the view of engagement for coming season. Please state terms, phases, etc., addressing Dr. G. Gebauer, Pres., Atlanta, Ga., 147 Ivy st.

The Ladies' Social Union connected with the Willimantic Conn., society has elected the following officers for the ensuing year: President, Mrs. Julia A. Bill; vice presidents, Mrs. Whitford, Mrs. Harwood and Mrs. Burnham; secretary and treasurer, Miss Carrie Bill.

Rev. A. J. Weaver, Mrs. S. Comstock Ellis, and Miss L. Maude Beckwith were ordained as spiritual ministers at Maple Dell campmeeting. Prof. D. M. King officiated, and Mrs. Carrie Twing commented upon each ordination, to which each candidate responded fittingly.

Passed to spirit life from Eagle Bend, Minn., Alfred J. Tweet. Funeral services at the home, conducted by J. D. Conzet, and later at G. A. R. hall, where Mrs. J. D. S. Tyler delivered a funeral address. Much sympathy was expressed by the friends attending for those who felt the loss.

If there are any persons, either male or female, under fifty years of age and over twelve, unmarried and owing no debts, in ordinary health, and above all, ready to unite with the United Society of Believers (Shakers) let such correspond with O. C. Hampton, of Union Village, Warren county, Ohio.

The Boston Evening Globe of the 28th ult. says: George Woods, 76, who died this morning at his home, 181 High st., was an old resident of the city and a prominent Spiritualist. Mr. Woods had been ill for some time, and death was due to apoplexy. The body will be taken to Nashua, N. H., for burial.

Concentrated notes are the sweetest

because they contain the most love. A flattering eulogy seldom carries weight, for what the writer lacks in feeling he puts in terms. But it requires love to sense it. Only those who lack it need a substitute in the form of words to be gratified. Let our reporters be in harmony with our readers. Those we have now prefer brevity.

A mere believer does not constitute a Spiritualist with the rewards of such in spirit. The narrow support the Spiritualistic journals obtain; the difficulty in raising a defense fund; and the slow progress of cancelling that jubilee debt indicate that there are but few real Spiritualists, who can hope for a place among the happy workers in the future. The rest will be out in the cold or dark.

At the annual meeting of the Chicago Fraternal society the following officers were elected: Ph. A. B. Kennedy, president; H. Schumacher, first vice; Mrs. M. Kennedy, second vice; A. V. Bennett, secretary; William Arnold, treasurer. This society is raising a fund for a Spiritual Home. Its receipts last year were \$377 against \$115 expenditures, leaving it a neat balance of \$262. Harmony and economy rendered them a three-fold profit on their investment. Next!

Transitions: John W. Day of Somerville, Mass., Mrs. Mathilda Cushing Smith, Rockland, Me., John F. Kirby, South Bend, Ind., L. J. Kohn, Cleveland, O., Mrs. S. Crossland, San Bernardino, Cal., James Lewis, Springfield, Mass., Sara E. Durham, Belfast, Me., George Woods, Nashua, N. H., E. L. Blodgett, Hueneme, Cal., Mrs. I. E. Williams, Girard, Mich., John Snyder, Ionia, Mich., John Harris, Sturgis, Mich., and W. S. Butler, Boston.

Old friends are sending us long communications in the hopes of being an exception and favored accordingly. But we can not accede to their wishes. It would be the revival of the old favoritism which has just been buried, and whose resurrection would be a new beginning of injustice. And new friends are doing the same with great promises of future effects. But we owe more to the former than to the latter, and to favor the latter because new would be a still greater injustice to the old. Thus we must be consistent to be just all around.

The fourth annual state campmeeting and reunion of the Spiritualists of Texas will be held at Oak Cliff Park, near Dallas, from Sept. 10th to the 20th. Everything points to a successful meeting. We have secured the services of John W. Ring and R. H. Kneeshaw for lecturers, and Louis Schlesinger of California for test medium. There will also be other good mediums in attendance. The Texas State National Association of Spiritualists will probably hold their annual convention here during this meeting. Mr. W. Lenox Fox is president. David G. Hinckly, secretary and treasurer, 563 S. Central av., Dallas, Texas.

PROPHECY.

Has it ever occurred to you to wonder where you would be at another season and suddenly finding yourself in mental confab with some one not thought of before, and forgetting all about your previous desire or query? If so you are a prophet, for in this mental confab lies the answer to your first wondering—if not in detail at least in a measure, and from which you can infer much as to your situation or condition at that future time. To test it ask yourself the same question and watch results. If the same or an analogous meditation occurs, you can obtain a pretty correct idea of your future whereabouts.

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QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—I see that the God question plays a conspicuous part in our war. The pope blesses the Spanish navy while the Americans win; the president thanks God for preserving our naval soldiers, while the land soldiers are killed by shot and sickness. How does this agree?—Puzzled.

Answer.—God takes very little interest in human warfare as a whole considered. God is spirit and acts on all men alike. He, she or it only sees that we grow in soul, Nature, so-called, taking care of the material end of man—his body. Now, self-preservation has been given the credit of being the first law of nature. Thus each one has to look out for the salvation of his body, for on it depends soul perfection—just as on the shell depends the ripening of the nut. If the shell is broken before the nut ripens, it loses its chance of becoming a perfect nut. So if man loses his body before the soul is ripened he is in danger of losing the opportunity of perfecting himself as a soul, or immortal being. But it is said that sacrifice or love acts attract sufficient nutriment from God or spirit to prevent soul degeneracy, and thus a soldier is in no danger of losing his opportunity for soul ripening. But this may have a proviso attached. If a soldier has no moral foundation or principles he may lack the drawing capacity, and is therefore unfit to die. Thus it is well for all who feel the spirit of patriotism overcoming them to prepare the way by some good act—something to neutralize past discords with nature that the sacrifice of soldiering may not be used up in paying the penalty of old scores, thus leaving the soul a weak or undeveloped entity after all. Now, God has no hand in this much of man's fate, so-called. Nations are subject to a like principle. If the majority of a people are good, or they have goodness as a balance in their favor, and this balance is greater than the enemy's, they will win in battle—goodness being synonymous to psychic force or influence—often hypnotically so. Courage is a virtue which accompanies goodness as fear accompanies wickedness. One gives the gunner a steady aim, the other makes him fail. One makes him confident in battle, the other makes him lose faith, and confidence is half the battle won. The honest man has love, and feels its like attracting to him from higher influences. He is inspired to thanks by the delight this causes within (though he is not a conscious sensitive) and he prays, or gives thanks as the case requires. The pope is honest in his belief, but the Spaniards are not good in the majority. The balance is in favor of the Americans. Science goes with goodness, for goodness makes intuitive, and this is the inventive power—the power of outwitting an enemy in maneuvering as well as in the more skillful use of arms. That the naval forces are preserved beyond the land forces is due to better protection, and the lack of nerve on the part of the enemy. That they are killed in land attacks is due to the enemy's superior advantages; but with it all the Americans have been wonderfully fortunate in not losing ten times as many under the circumstances—all due to their

superior psychological or hypnotic power over the enemy—and what really seems to theologians or sincerely religious people as an intervention of God. But let it be God. It is the divinity in man coming to the surface, and he thanks this when he says God. So he is not far from wrong after all, and simply shows gratitude in wanting to thank something. Thus if God does take an interest, it is that part of him which is in the man himself.

Question.—What is prophecy based on?—J. M. C.

Answer.—Personally it is based on spiritual development. Spirits can calculate this as you can calculate the ripening of grain. They read you as a psychometer would, but see what they read in addition to feeling it. They judge by your ambitions how long it will take to outgrow certain discords or inherited weaknesses. If you have a passion which you are indulging they know what it will lead to. A spirit guide is cognizant of the growth of both, and can give through a medium or so-called fortune teller, if the latter be a medium, exact information as to the effects and when occurring. If an ugly discord, like false pride (selfish conceit) is nearing its end, and you are undergoing certain humiliations for it as imposed by spirit law, the guide knows—if you under which you are existing. He knows too that a change for the better will be neutralized, and the ban lifted are intuitively combatting it—when it will be your lot, and can tell you that better times will be yours after a certain date. Mankind is governed and blessed or punished by spirit law—a code made by the spirit world as your legislatures make for material government. Thus you can not escape your destiny—that is, the cause upon you. Death, suicide, money, office—nothing can save you. What the spirit world lays down as law for the government of man is absolute. If he has a virtue that deserves remuneration or reward he gets it. He is led into it or it is brought to him as ordained. If he has a vice that is detrimental to himself or others, he is brought into relations of life that will help him get rid of it—even though poverty, trials or misfortunes are temporarily needed to bring it about. But such is life. The spirit world doesn't want any imperfect being in its realms, and does everything to help man reach as near perfection as it is possible to reach before laying off his mortal coil.

Question.—What is humility? Is it not a lack of pride or manhood that all should possess?—Psychic Student.

Answer.—No, humility is a degree of of the soul reached through conscientiousness or consideration for others—a perfection of the will or will power brought into harmony with natural law to the extent of thinking or feeling equitable justice. It is a sloughing off of that which arrogates or dominates other minds—allying love for material power and office—dogmatism. Perfect humility is love in a higher form than mere sympathy. It is a form of justice which knows neither caste, color nor condition, accompanied by a feeling of calmness or tranquility that proves it a spiritual qualification. The latter is an effect of subduing the disturbance or restlessness in yourself, and thereby coming into accord with the positive side of nature and away from the negative or unspiritual side—that occupied by peace disturbers, agitators, quarrelers and irritable people generally. Humility or modesty is a power, or lends power to the owner, in that he is in accord with the tranquillizing conditions of nature—the spiritual—and thus nearer to its laws than the op-

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posite condition affords. You can be humble and yet positive or manly. You can be modest and yet be too proud to accept a favor. You may be content with a mere living, honestly acquired, in preference to affluence with an uneasy conscience. Such is modesty with true pride as an accompaniment. On the side of such the angels like to hover.

Question. — Every denomination claims to have the truth, and Spiritualists last of all claim it; but who has it, if any?—C. W.

Answer.—Facts speak louder than theories, and facts in the present are better than those recorded by a misty past. Even if all that the Bible records be true, it can not be proven except by Spiritualism; and Spiritualists are having these facts before them every day to prove that they have the truth—at least tested and attested by facts that speak for themselves.

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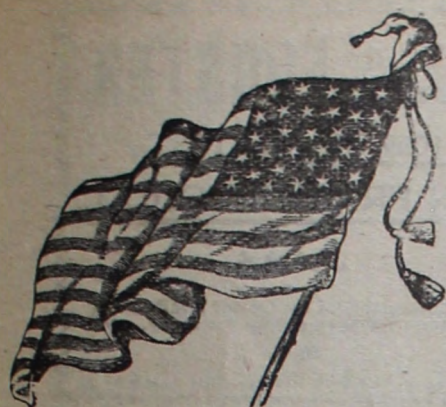
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A sound sweeps over the hilltops,
A wall of pain and dread,
'Tis the voice of the people weeping
For the loss of their martyred dead.
O woe is me! O woe is me!
Is moaning through the air—
It tells the tale of a woman's love
The depth of man's despair.

We may not tell to mortal ears
The horrors of the Maine,
Nor half the cruel savagery
Of broken, boastful Spain;
Among the rocks, in sandy pits,
Are men in fragments torn—
Was it for this we nourished them?
For this that they were born?

On rocky hills, in trenches deep,
With faces to the skies,
With clenched hands uplifted
And staring, open eyes—
While by the dusty roadside
Unnumbered bodies lie—
And who, but God alone, can tell
Why these came here to die?

And some of them are lying
Beside the dark lagoon;
For them no requiem was said
Save the cry of the lonely loon.
Some of them, too, are lying
Upon old ocean's bed,
And never more will they be known
Till the sea gives up its dead.

All these brave souls have passed away
And found God's attitude;
And to their memories we give
The nation's gratitude.
O weep no more, ye people sad!
'Tis God who understands;
And in the future he will show
The purpose of his plans.

Turn down the leaf! Shut up the book!
We may no longer read
Of all the sacrifices made
In this our country's need.
There comes a time of history
When few short years have sped,
And in its volume will be writ
We mourned our martyred dead.

HELEN MARION WALTON.

PSYCHOMETRIC EFFECTS.

Consistent abnegation develops a mental power of enjoying the material by vision or rapport—a precursor to the purely spiritual.

It is all right to be proud of your attainments, but don't believe yourself above all others on that account. It is self-love becoming rank.

Hautness is selfish conceit—a denial of others the right to be what we are or to know what we know. Arrogance with contempt in its wake. False pride.

To become offended at the truth is a gentle mode of telling the other one he lies; but to the broad minded such an attitude corroborates what has been asserted.

Anger, which is hatred manifested, blinds. The opposite, composure, an effect of love, illuminates. Truth is therefore an effect of love—not of uncharity, bigotry or denunciation.

Because compelled by circumstances into modesty the affluent often take such an attitude for ignorance and impose accordingly. But the ignorance is wholly on part of the imposer.

Unloving or selfish emotions directed at us is often the cause of depression or gloominess unaccounted for. In like manner we affect others with unloving thoughts. The golden rule finds ample grounds for appliance on this score alone.

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"The chief object of the American military forces will be to overthrow the armed authority of Spain and give the people of your beautiful island the largest measure of liberty consistent with this military occupation. They have not come to make war on the people of the country, who, for centuries, have been oppressed, but, on the contrary, they bring protection, not only to yourselves, but to your property, promote your prosperity and bestow the immunities and blessings of our enlightenment and liberal institutions and government.

"It is not their purpose to interfere with the existing laws and customs which are wholesome and beneficial to the people, so long as they conform to the rules of the military administration, order and justice. This is not a war of devastation and desolation, but one to give all within the control of the military and naval forces the advantages and blessings of enlightened civilization."

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 at what we said.

—The truth must be told, though
 we have to apologize for the same.

—So here goes for a few more ex-
 tracts from the realms of truth, after
 which we will hold our peace.

—If "Constant Reader," who re-
 ceived an answer in our Question De-
 partment recently, will send a self-ad-
 dressed envelope, she can obtain an-
 other answer sent here by another
 reader.

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 tion list will rapidly increase," writes
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—"I am a lawyer," said the motor-
 man, as he stopped the car, "for I
 handle law," and then shook his head
 with a half-pitying, half-contemptu-
 ous smile because being told that a
 judge believed in Spiritualism. But
 people who know it to be true and re-
 fuse to sustain their newspapers are
 on a par with the motorman. Both
 are in spiritual darkness—one through
 lack of knowledge, the other through
 lack of love, two qualifications needed
 to be saved from earthbound condi-
 tions.

—The Light of Truth is a people's
 paper—not a society or camp circular
 further than to report the prominent
 items as news matter. Beyond that
 its space is reserved for the science
 and philosophy of Spiritualism, and
 that which otherwise instructs or ele-
 vates. We can not serve two masters
 satisfactorily, and thus we are print-
 ing a paper unique in itself and with
 a mission in the foreground that no
 intelligent Spiritualist can fail to see.
 We hope the friends will soon learn to
 appreciate it and support it accord-
 ingly.

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 we can say in response to the many
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 back numbers because they contained
 something they especially desired to
 see—something that has been eulo-
 gized by readers. Every issue con-
 tains something worth saving or re-
 mailing to investigators, and we can
 not keep a stock of back numbers on
 hand to accommodate occasional call-
 ers. What we have left we send out
 as missionary documents ourselves,
 and lucky are those who happen to
 get them.

—Self-deception leads to deceiving
 others. Amateur writers often excite
 our curiosity by informing us of a new
 light they have; how much it has been
 eulogized, etc., and to give them an
 opportunity of entering the arena of
 literature, we consent to their sending
 it on for review. Disappointment and
 chagrin at the time lost trying to find
 the light among a lot of verbiage has
 been our reward so often that we can
 not take any more such risks on the
 author's own praise. References from
 experienced writers or contributors
 should accompany offerings hereafter.

—The minority is with us in our
 advanced method of issuing a spiritual
 paper, but majorities come out of mi-
 norities. The unappreciative are the
 unprogressive minds, and can not
 keep pace with new ideas. Ohio has
 many appreciative natures, but not
 enough to support a paper like the
 Light of Truth. Should their paper
 be attracted to another state they will
 regret it, as most people do after they
 have lost a good thing. We trust,
 however, that our minority will soon
 become a majority. Let us hear from
 all who are in favor of retaining the
 Light of Truth in Ohio.

—When anybody sends you a copy
 of this paper don't return it to us and
 say you didn't order it, but take it
 kindly, read it and pass it on to some
 other poor soul. Even if it came from
 us it does not imply that you will be
 charged for it and forced to subscribe.
 We send out our surplus papers as
 missionary documents. If you wish
 it regularly you are at liberty to sub-
 scribe. If not, there is no need to
 become alarmed about it and send us
 an ugly thought for a kindness. Read
 the paper we send you, digest it and
 pass it on. Somebody else might like
 to take it. It will cost you nothing
 to do that much for Spiritualism.

—"No, sir, I don't want your paper
 —you cut me off without asking me,"
 said an old delinquent to our agent.
 "But, my dear sir," protested our
 agent, "we can do no more than notify
 you on the tag. That tells you to
 the date when your subscription be-
 comes due. While one may want his
 subscription continued after this date,
 ten do not. So how are we to find out
 whether a man wants the paper with-
 out cutting him off? No true Spirit-
 ualist takes offense at strict business
 methods; for such practice what they
 preach—forgiveness and charity."
 "Well, here's your dollar," was the re-
 ply, "only don't do it again." We shall
 not in this case, nor in any other like
 it.

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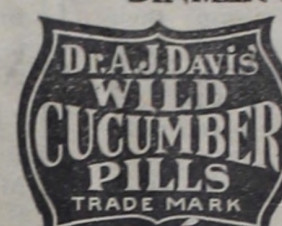
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